

THE CHRISTIAN CENTURY



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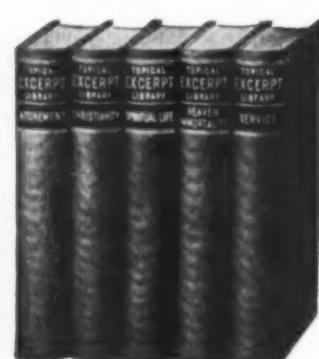
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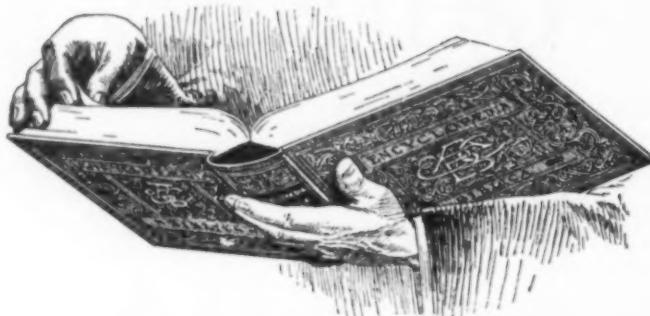
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THE CHRISTIAN CENTURY

CHARLES CLAYTON MORRISON, EDITOR

HERBERT L. WILLETT, CONTRIBUTING EDITOR

The Rational and the Spiritual

A CERTAIN RATIONAL TEMPER, CHARACTERISTIC OF THE DISCIPLES OF CHRIST, MUST BE COUNTED AS AN ASSET OF PRIME IMPORTANCE IN THEIR TASK OF CONSTRUCTING AN INNER ORDER OF SPIRITUAL LIFE.

Not everybody will agree with such a statement. It is usually assumed that the spiritual life is quite unrelated to the thought-life, that reason stands in the way of the spiritual, that the inner life of fellowship with God is realized in some sort of emotion, in ecstasy, in ununderstood rapture, and that when reason comes in God goes out.

Science, according to this view, is incompatible with religion.

Hence we find a considerable class of churchmen responding with unction to the attacks made from the pulpit upon scholarship, upon science, upon what is loosely covered by the blanket term "higher criticism," upon the method of education in religious work—in short upon any of the manifestations of the quiet, humble, controlled and open-minded passion to know and to impart Truth.

* * *

Over against the rational ideal of religion stands the attitude of obscurantism. Obscurantism is a kind of willful determination to cling to traditional and customary conceptions in religion and to refuse to translate them into the thought-life of the present age or to relate them intelligibly and vitally to actual experience.

Obscurantism deliberately and doggedly refuses to think its problems through, and it derives a certain emotional exaltation from this very refusal. It finds its religious satisfactions more in its eclipses of reality than in its insights into reality. Obscurantism is not mysticism. Modern mysticism is open-minded; it is truth-seeking; it is rational—as far as the rational can go. But it recognizes that after the cup of reason has been filled there is a "running over" of reality; it simply says that there is more to the mystery of life than our rational categories can contain.

The rational ideal is not incompatible with mysticism; indeed it looks in the direction of and leads to mysticism. But the rational ideal is the direct antithesis of obscurantism.

The rational ideal also stands over against revivalism in religion.

What is revivalism?

It is the organized effort to reach the individual soul through an artificially created mass situation. It brings to bear upon the individual will the stimulating pressure of the crowd that has been highly magnetized by the manipulations of an expert.

This is the prevailing procedure in present-day churches. Lacking a spiritual life of its own, a spiritual life rooted in and growing out of a conscious perception of Truth, and with its vast institutional interests to maintain, the modern Church resorts to revivalism.

This revivalism is the most conspicuous of many signs of the low ebb of spirituality in the churches. The more conspicuous instances of its success—as, for example, such a work as that of Mr. Sunday—do but make more emphatic the disclosures of the poverty of our inner life.

Real spiritual life is spread abroad from soul to soul through the medium of Truth, not through the medium of highly charged organization. It has no affinity with any form of hypnotism or artificial sensationalism. It speaks in a still, small voice of the thing it sees and has experienced, and it lays foundations in other souls for an answering perception and experience.

* * *

With the rational method and ideal of religion the Disciples have much more affinity, historically, than with either the obscurantist habit of mind or the revivalistic method of propaganda. The opposition of our fathers to both obscurantism and revivalism brought down upon them the severest criticisms they had to endure.

They were charged with heresy because they did not accept the prevailing unerical obscurantist view of a "level Bible," but taught that the Bible lends itself to a rational, discriminating method, which gives authority to some parts of it and denies authority to other parts of it. Mr. Campbell and his co-workers were "higher critics" before "higher criticism" was known.

They were charged with being "rationalists," in the bad sense, because they revolted against the prevailing Calvinistic obscurantism which taught that the Spirit wrought arbitrarily upon the heart of the sinner; while Mr. Campbell taught that the Spirit wrought through the Truth, and won the soul to God as the Truth was perceived and appropriated. Here was a rational psychology set sharply over against an extreme form of obscurantism.

They were charged with infidelity because they could not clothe their message in the garments of trinitarian theology, but preferred the simpler, more practical, more experimental and rational concepts of the New Testament pages.

They were charged with unspirituality because they exposed the unspirituality of the revivalism of their day. They saw that the emotionalism, the hysteria, the nervous phenomena that always accompanied the successful revivals of their time were due to mesmeric influence rather than to the influence of Truth. By methods which were perhaps as untactful as they were effective the Disciples of a half century and more ago often got themselves heartily disliked by entering into one of these highly charged revivals and quietly telling people what to do to be saved in terms of the Scripture itself, that is, in the practical, rational terms of simply complying with the conditions of salvation.

The thrusting of this rational suggestion into the heat of a "mourners' bench" group has been known to break up the meeting.

* * *

It will hardly be claimed that this rationalistic habit of the Disciples did not at times mislead us. On the contrary, the truth demands of us to confess frankly that our rationalism came near being our undoing.

Reacting against the obscurantism of the time, we failed to make a conscious enough place for mysticism in our thought-life.

Reacting against the mesmeric revivalism of the time, we failed to organize into the structure of our inner life the Truth we objectively discerned on the pages of the Scripture.

Our rationalism, perhaps, made us religiously precise, even finical, about negligible matters, and thus often unfraternal toward those who did not use our formulas or pronounce our shibboleths.

* * *

But for all that, it is no time for us to apologize for our historic adherence to the rational ideal. Those leaders who would plunge us unerically into the revivalism that now prevails in the churches, those evangelists among us who are imitators of the revivalism against which our fathers protested, and those teachers who would have us take on the type of spirituality which finds its chief affinity with many obscurantist theological notions are changing the direction of our movement.

Our rational temper is an invaluable spiritual asset.

Its full value for the construction of a spiritual life will not appear until the disillusionment stage of modern revivalism is reached.

But in the meantime, in the hands and habits of the Disciples of Christ, the rational principle should help us to construct in the inner life a spiritual order of our own whose depth and richness shall be matched by a sanity and sense of reality that will commend it and us to that large company of thoughtful souls who feel a strong affinity for conventional types of piety.

The history and traditional temper of the Disciples fit them to make a contribution from their own inner life which will reconcile the age-long conflict of the rational and the spiritual.

A Modern Prophet of the Love of God

An Interpretation of the Religious Message of George Macdonald.

BY HERBERT L. WILLETT.

THE first great service rendered by George Macdonald to his time and later times was the disclosure of Scotch life and speech. By birth and training he was well prepared for this task. So diligently did he set himself to the illustration of Scotch linguistic idioms that some of his pages are almost unintelligible to one inexperienced in that type of literature. To a far greater degree is this true of Macdonald than of Scott, Burns or Barrie. But the charm of his chapters is inexhaustible to those who have the slightest appreciation of the Highland style.

Yet the chief service rendered by Macdonald was in the realm of religion. He came of a race that took theology very seriously. Scott interpreted the character, history and achievements of the Scottish people under many types, and few Scottish traits escaped him. But he had no such conception of the religious depths of Scottish feeling as Macdonald has sounded. Burns with passionate tenderness composed his lyrics of domestic and village life, and displays genuine religious feeling in his "Cotter's Saturday Night." But to Macdonald fell the task of interpreting the religion of Scotland in its broad, popular aspects. And in so doing he has made perfectly clear to all his readers his own reaction against the darker side of Calvinism. The thesis of all his stories is essentially the love of God and the hope of humanity. All his great characters are the spokesmen of his theology.

"GOD IS LOVE."

That theology was original, yet wrought upon by many varying influences. He belonged to no theological school, but shaped his own views of religion from a free and first hand comment upon the current theology of his day. The world-old problem of suffering, and the nearly related one of the origin of evil, which have exercised the minds of men from Job's day, which perplexed Greek philosophers and disturbed the thought of the blind Milton, were the dominant problems of Scotch thinking. Macdonald felt that the nature of the God he loved and worshiped offered a solution of these perplexing enigmas. The freedom of salvation was not inconsistent with a rational doctrine of election. Perhaps men were freer to accept such views in Scotland than in England, for the Chalmerses, the Guthries, the Cairds and the Macleods had preached the divine grace and forgiveness as freely as John Wesley.

George Macdonald went even further than these leaders in his insistence upon the divine nature as love. He was a Moses in the region of religion, leading the people out to a promised land. He taught with a tender and persuasive fire the divine freedom of the soul, and its essential oneness with God. His conception of freedom was based upon the idea of an absolute submission to the divine will, a sense of absorption in the manifest intent of a guiding power which is wholly loving and wholly wise. He was an optimist of most pronounced convictions. He perceived that the universe is essentially good, and that in the divine program there is no darkness. In such a universe one cannot really doubt. All things work together for good. His scheme of things at times approached the borders of a Christian pantheism, with suggestions from Fichte,

In 1894, on Sunday evening, Professor Willett attended an informal company given by the Scotch poet and novelist, then 70 years of age, at his large, gray stone villa at Bordighera in Italy. The evening was devoted to a simple program of religious conversation or semi-lectures and ended with hymns and prayer. It ended also in the traveller and guest taking up with a peculiarly hearty interest a study of the writings of George Macdonald, one of the most prolific and influential writers of the past century and yet one whom but few of our generation read. The present article in interpretation of Macdonald's religious message will prove intensely interesting in itself and may send some readers back to enjoy the almost forgotten "Robert Falconer" and "David Elginbrod."

Novalis, Wordsworth and especially Maurice. But the problems of personality he never encountered. To him the persistence and integrity of life, human and divine, were fundamental. His favorite theological exponent, David Elginbrod, goes further than any of the Calvinists in believing in universal salvation, which is yet not incompatible with the punishment of sin. Future recognition he would accept without reserve. All life is full of satisfaction and enjoyment. Nature is filled with the symbolism of the divine, and the universe is a vision of God. Nowhere does George Macdonald give us any exact definition of sin, yet it is clear that it meant for him the assertion of selfish will by human personality out of harmony with God, and that personality was never absorbed or destroyed.

AN ENEMY OF THEOLOGICAL GLOOM.

Against the sterner and more forbidding aspects of Scotch theology he threw all the influence of his writings. Perhaps he felt that far more can be accomplished in the liberation of the human spirit from the thralldom of obsolete creeds by the ministry of fiction than by all the arts and arguments of the pulpit or the classroom. For this reason he made his stories the vehicles of religious education. Yet so admirable was his method and so free the play of his imagination that few save the watchmen on the walls of Zion were likely to be aware of the subtle and all-pervasive spirit of liberalism which breathed through all of his chapters. He never hesitated to interpolate theological instruction in the midst of his most vivid and romantic narratives. His characters were not complex, but served the purpose either of voicing his convictions in authoritative and final terms or of serving as objects of scorn and rebuke if they took grounds opposed to his sense of the divine order. Then he would break into protest as in the following passage almost at random from one of his most interesting narratives.

He speaks of the evil phantasms of a theology which would explain all of God's doings by low conceptions of right and law and justice, then only taking refuge in the fact of the incapacity of the human understanding when its own inventions are impugned as undivine. In such systems hell

is invincibly the deepest truth, and the love of God is not so deep as hell. Hence as foundations must be laid in the deepest truth, the first article in his creed was "I believe in hell."

ALWAYS A PREACHER.

George Macdonald was essentially a preacher all his life long. No matter what he did, whether in prose or poetry, whether in the class room or the pulpit, whether in his parlor in one of his pleasant afternoons at homes, or in his library at work, he was still preaching. "Did you ever hear me preach?" said Coleridge to Lamb one day. "I never heard you do anything else," was the reply. The same might have been said of George Macdonald. For that reason probably his ministers in the stories are among the most interesting of his characters. He has several strong ministerial types. One of the best is Dr. Armstrong in "Adela Cathcart." He does not wish to confine himself, he says, to religious work among old ladies, but wishes to work with men as preacher, and more not less than man. Dr. Watson in "The Annals of a Quiet Neighborhood," is another admirable example of the man of God, and so is Mr. Cowie, the wise and friendly pastor in "Alec Forbes." In fact, his best characters are always preachers, no matter what their vocation may happen to be. Thomas Crann the stone mason is a fine type of the Puritan spirit. Calvinism in a strong man like him is a sublime faith. David Elginbrod is perhaps his most impressive character. He believed that God is wholly love and that therefore hell itself must be subservient to that love, an embodiment of it. In his argument for the sympathy of the divine Father, David refers to his daughter Margaret, between whom and himself there was a beautiful bond of affection and understanding. He would rather see her dead, he declared, than touched by the blot of sinfulness; but if he learned that her character had thus been stained, would he not take her in his arms in sympathy and protection? And he added, "Shall man be more just than God?"

HIS MOST FAMOUS CHARACTER.

David had inherited something of that spiritual audacity which breathes through the ancient epitaph engraved on a monument in an Aberdeen cemetery, and appropriated by the novelist as the sentiment of David's father:

Here lie I, Martin Elginbrod.
Hae mercy o'my soul, Lord God;
As wad I do, were I Lord God,
And ye were Martin Elginbrod.

It was generally understood in the parish up the glen where David lived that he was not religious beyond the degree which is supposed to be the general inheritance of Scotchmen, possibly in virtue of their being brought up on oatmeal porridge and the shorter catechism. Yet his force of character and the high respect in which he was held caused him to be nominated for elder in the church, an honor, however, which he declined. His readings in the Holy Scripture were the delight of his daughter Margaret, and the marvel of his wife Janet, a devout and unquestioning believer. The fortieth chapter of Isaiah was his sanctuary, and his prayers were a revelation of human speech with God. One day after the chapter in Genesis had been read, he

turned to his wife and said, if translation into commonplace English can take the place of the unapproachable Scotch dialect:

"Janet, do you believe that ever a serpent spoke?"

"Well, David, the devil was in him you know."

"The devil a word of that is in the Word itself, though," rejoined David with a smile.

"David," said Janet solemnly and with some consternation, "you're not going to tell me, sitting there, that you do not believe every word that's printed between the two boards of the Bible!"

"Janet, my bonnie lass"—and here David's eye beamed upon his wife,—"I believe as many of them as you do, and maybe a few more. Keep your mind easy about that, but you see that folk were not just satisfied about a serpent speaking, and so they looked about and about till at last they found the devil in him."

LIBERALIZING INFLUENCES.

It might be supposed at first glance that some of the more liberalizing influences which appeared in George Macdonald's work had come from German sources, for it was a day in which the principles of criticism were beginning to penetrate England and Scotland from the Continent, and particularly from German universities. Yet no such influences came directly to him. He speaks with appreciation of the German universities in the story of "Robert Falconer," who is supposed to have spent four years in study there, but no hint is given as to the disciplines taught there or their effect on his thinking. But something of that religious freedom which was wrought by criticism and which came to Great Britain first through Dean Stanley's interpretation of Ewald's work, and later through the splendid service of Robertson Smith, finds echo in his pages. He has no use for the old dogma of a verbally inspired, or level, Bible. He refers with quiet humor to the discipline set himself by a lay preacher, of learning the first nine chapters of first Chronicles as an atonement for having in an evil hour of freedom of spirit ventured to suggest that such lists of names, even though forming a portion of Holy Writ, could scarcely be reckoned of equally divine authority with St. Paul's epistle to the Romans.

In the same spirit of railery, which sometimes deepens to passionate resentment, he speaks of the churches and ministers under whose roofs and ministrations so large a proportion of the Scotch people of his day enjoyed, or suffered, their religious instructions. He loved the stateliness and order of the Church of England service, and regretted that both in architecture and in worship the churches of Scotland were so little dignified. In describing one of these meeting-places, the one at which David Elginbrod was accustomed to worship, he says:

The church was up the valley of a noisy little stream that refused to keep Scotch Sabbath, praising the Lord after its own fashion. The church was quite new and was perched on a barren eminence, that it might be as conspicuous for its position as it was remarkable for its ugliness. One grand aim of the reformers of the Scottish ecclesiastical modes appears to have been to keep the worship pure and the worshipers sincere by embodying the whole in the ugliest forms that could be associated with the name of Christianity.

Of another church and service he says:

The church had fared as Chaucer in the hands of Dryden. So had the truth that flickered through the sermon fared in the hands of the clergyman. Having, although

a Scotchman, had an Episcopalian education, Hugh Sutherland could not help rejoicing that not merely the Bible but the church service as well had been fixed beyond the reach of such degenerating influences as those which had operated in the more material embodiments of religion.

HELPFUL CRITICISM OF PREACHERS.

On still another occasion he describes a preacher and his sermon after this fashion:

The minister ascended the pulpit stair with all the solemnity of one of the self-elect, and a priest besides. He was just old enough for the intermittent attacks of self-importance to which all youth is exposed, to have in his case become chronic. He stood up and worshipped his Creator aloud after a manner which seemed to say in every tone, Behold I am he that worshippeth Thee! How mighty Thou art! Then he read the Bible in a quarrelsome sort of way, as if he were a bantam, and every verse were a crow of defiance to the sinner. Then they sang a hymn in the fashion of dear old Scotland, which has the sweetest songs in the cottages and the worst singing in the churches of any country in the world.

One more instance must be given from the many which abound in the novels, and which must have gone far to correct some of the vicious practices and the superficial preaching of the day. The quotation is as follows:

Then came the sermon. The text was the story of the Good Samaritan. Some idea, if not of the sermon, at least of the value of it, may be formed from the fact that the first thing to be considered, or in other words, the first head was the culpable imprudence of the man in going down from Jerusalem to Jericho without an escort.

In reporting the close of this sermon, Macdonald takes his thrust at the current and comfortable doctrine of eternal damnation, which was to him a kind of blasphemy against God. He says:

The sermon ended with a sermon warning, "Those who neglect the gospel scheme, and never think of death and judgment—be they rich or poor, be they wise or ignorant—whether they dwell in the palace or the hut—shall be damned. Glory be to the Father and to the Son and to the Holy Ghost."

HIS OPINIONS OF THEOLOGICAL BOOKS

Much of the religious blindness of the time, or at least the incapacity to perceive the broader and more heartening aspects of religion, Macdonald attributed to the type of books which made up the scanty libraries of such as read anything beyond the Bible. Speaking of the book shelf in one of the Scotch cottages, he says:

For instance there was Boston's "Fourfold State," in which the ways of God and man may be seen through a fourfold fog; Erskine's "Divine Sonnets" which will repay the reader in laughter for the pains it costs his reverence, producing much the same effect that a Gothic cathedral might, reproduced by the pencil and from the remembrance of a Chinese artist who had seen it once. Drelincourt on "Death," with the famous ghost-hoax of DeFoe, to help the bookseller to the sale of the unsalable. The Pilgrim's Progress, that wonderful inspiration, never failing save when the theologian would sometimes snatch the pen from the hands of the poet.

In "Robert Falconer" he names a list of the books provided for the entertainment and instruction of the mischievous and irresponsible Sharger. They included Alliene's "Alarm to the Unconverted," Baxter's "Saints Everlasting Rest," and Erskine's aforementioned "Gospel Sonnets." The only diversions permitted

were "Pilgrim's Progress" and "The Holy War." He was not even sure that the shorter catechism was a wholesome mental and religious gift for the young. He says:

I wish the spiritual engineers who constructed the shorter catechism had, after laying the grandest foundation stone that truth could afford them, glorified God by going no further. Certainly many a man would have enjoyed him sooner if it had not been for their work.

It is apparent from his pages that he thought a considerable class in the church cared for religion only as a formal and fashionable thing, and wished not to be disturbed in the least by any novelties or originality in preaching. When some one asked Mr. Arnold, the pompous landholder in "David Elginbrod," whether the preacher at the village church was original, he exclaimed, "Original! Really I am bound to say I don't know how the remark applies. How is a man to be original on a subject that is laid all down in plain print—to use a vulgar expression—and has been commented upon for eighteen hundred years and more."

A PROPHET AND GUIDE.

But sometimes humorous thrusts will not serve his turn, and he breaks out against those whom he regards as the betrayers of Christian truth in such a paragraph as this, inserted in the heart of a stirring and dramatic scene:

Lord Christ! Not alone from the pains of hell or of conscience—not alone from the outer darkness of self and all that is mean and poor and low, do we fly to thee. But from the anger that rises within us at the wretched words spoken in thy name, at the degradation of thee and thy Father in the mouths of those that claim especially to have found thee, do we seek thy feet. Pray thou for them also, for they know not what they do."

It is not strange that to many people George Macdonald should appeal with the authority of a prophet and a divinely appointed guide, since he so often assumes the task of religious instruction without resigning his office as teller of stories. That impression of abiding faith, of unquenchable optimism, of confidence in a world of order, of justice, holiness and joy, wrought a conviction of the finality of his message which was doubtless aided by the dash of mysticism which he revealed. Perhaps to many readers he was not as attractive as he would have been with less religious material in his pages. Yet it is astonishing to discover how little these apparently intrusive and irrelevant bits of homily detract from the onward movement of his stories. Certainly he was a very popular writer after once his vogue began, and every word was seized upon with avidity. Perhaps this was due in some measure to the simplicity and joyousness of his faith in the moral order, as well as to the attractiveness of his works of the imagination. Much of our later writing abounds in pessimism and brooding reflections on the futility of the scheme of things. Today we want elaborate answers to all our problems. George Macdonald is simple, intuitive, personal. He believes that the world is beautiful and good, and that love for God and for man are the healthful and uplifting expressions of the normal life. In "Sir Gibbie" he has described a character which is a kind of counterpart of Wagner's guileless, but pure hearted Parsifal. The little boy, deprived of speech from his birth, grows up impelled forever to follow the highest law of his

(Continued on page 17.)

Mission Work in Burma

Some Indications of the Progress of the Gospel in the Land Put on the Missionary Map by William Carey.

BY GEORGE W. BROWN.

MISSION work in Burma was begun by Adoniram Judson. He left America a Congregationalist. Knowing that he was appointed to labor in proximity to Carey, who was a Baptist, he made a study of the Scriptures with reference to baptism during his voyage, and reached the conclusion that the Baptists, and not the Congregationalists were right in regard to that matter. On reaching India he was baptized, notified his board of his change of view, offered himself to the Baptists, and

religions are now trying to win them, though for centuries they were neglected by the Buddhists. The motive now animating the Buddhists is not love for mankind, but a desire to prevent people from becoming Christians.

THE BIBLE IN THREE LANGUAGES.

The Baptists have not only preached. They have published the complete Bible in three languages, Burmese, Sgaw Karen and Pevo Karen, and portions of it in Swe Karen, Chin, Kaichin, Chan and

run with begging priests. Giving to the priests is a form of merit, which insures one a better state in his next birth or births. The building of pagodas is a still better means of acquiring merit, but only the wealthy can indulge in this. Repairing pagodas is much less meritorious. While one may see pagodas in every village, he may also see ruins of pagodas scattered all over the land.

The typical Burmese pagoda looks like a huge brass hand bell. The original Indian pagoda, or stupa, was a hemi-



Mission Bungalo in India.

was accepted as their first missionary.

But he was not permitted by the British to stay in India. Carey advised him to go to Burma, and take up the work which the English Baptists had begun, but abandoned. Burma was then an independent kingdom, and here Judson, with many restrictions and much annoyance, was permitted to preach. For years his life was in danger. He was persecuted beyond measure. His first convert was made after six years of service. He hoped to see a hundred before he died. But in the mercy of God he was permitted to see nearly two thousand.

BAPTISTS LEAD IN BURMA.

Burma has been distinctively a Baptist mission field. The Anglican High church, the American Methodists, the English Wesleyans and the Catholics have invaded the field, but two-thirds of the native Christian community is Baptist. Their latest figures report over 65,000 baptized members, while the census two years ago returned 122,000 Baptists (including, of course, children of Christian parents) out of a total Christian population of about 200,000, which includes the European population.

Burma is another illustration of the fact that it is the lowly who become Christians. The prevailing religion is Buddhism. Eleven out of the twelve million inhabitants are returned as Buddhists. The largest number of converts has been made from animism. About half a million animists are left in the country. All

other languages, for Burma is a great place for tongues. During the centennial celebration the director of public instruction for the province, a British official, paid a worthy tribute to the educational work of the Baptists, regarding their preparation of textbooks, and their work among the backward classes.

The change wrought in the condition and character of the people who have become Christian is prodigious. Intelligence, morality, industry and thrift are all much more in evidence, and the Christian, though recruited from the lower strata of Burmese society, takes his place as an equal of any. God has in many ways blessed the Burmese Christian.

BUDDHISM ABSORBING CHRISTIAN IDEAS.

One feels that Christianity is gaining ground in more ways than one. Imitation is said to be the sincerest form of flattery, and surely the Buddhists are flattering Christianity to a tremendous extent. All its methods are being copied and strong counter efforts are being made to stem the progress of Christianity. But popular Buddhism is absorbing doctrines of Christianity and teaching things which are not to be found at all in the Buddhist scriptures. There is even the doctrine of a mediator between man and God to deliver from sin, while original orthodox Buddhism recognized neither God nor sin as real.

Buddhism lays great stress on merit. Every village has its pagoda, where Buddha is worshiped, and the land is over-

sphere, or dome-topped beehive structure, solid, and of huge dimensions, built over some relic chamber, in which would be placed some precious objects, and some alleged reliques of Gautama Buddha. In Burma, the hemisphere is built with a flare at the bottom, like a bell, and is capped by a tall standard, like a bell handle, bearing a small conventionalized umbrella at the top. The umbrella may contain a large gold or gilded ball, studded with jewels. The largest pagoda is the Shwe Dagon pagoda in Rangoon, covering a quarter of an acre at its base, built up solid and with a column in the center 365 feet high, surmounted by the umbrella and its golden ball. It is surrounded by a great number of small pagodas, each put up by some wealthy person as a work of merit. The large one and many of the smaller ones are covered with gold leaf and lacquer from top to bottom. Hence the name Shwe, which means golden. The special sanctity of this pagoda arises from its being built over eight hairs of Buddha.

LOW MORALS THE RULE.

The commercial aspect is not the only one which Buddhism presents. The worship of spirits or Nats is really much more common than the worship of Buddha, and morals are at a very low ebb. It would be well indeed if Americans and Europeans searching for a new cult and dazzled by the mysticism of cunning Orientals, could really see what Buddhism actually is.

The Pathos of War

Other Evidences from the Battle Front Proving That Men Are Men "For a' That."

ONE of the most moving human documents that the European war has produced was made public in Paris just before Christmas. It is a letter written by a French cavalry officer to his fiancee as he lay on a battlefield in Flanders. After telling how he was wounded in the chest during a charge, he goes on:

"Two other men are lying near me, and I do not think there is much hope for them, either. One is an officer of a Scottish regiment and the other a private in the Uhlans. When I came to myself I found them bending over me. The Britisher was pouring water down my throat from his flask, while the German was trying to stanch my wound with an antiseptic preparation served out to their troops by the medical corps. The Highlander had several pieces of shrapnel buried in his side.

MEDICAL AID TO ENEMY.

"In spite of their own sufferings they were trying to help me. When I was fully conscious again the German gave us each a morphine injection and took one himself. His medical corps had also provided him with this and the needle, with printed directions for their use. Soon feeling wonderfully at ease, we spoke of the lives we had lived before the war. We all spoke English, and we talked of the women we had left at home. Both the German and the Britisher had been married only about a year.

"I wondered, as I suppose the others did, why we had fought each other at all. I looked at the Highlander, who was fall-

ing to sleep exhausted, and despite his drawn face and mud-stained uniform he looked the embodiment of freedom. Then I thought of the Tri-color of France, and all that France had done for liberty. Then I watched the German, who had ceased to speak. He had taken out a prayer-book and was trying to read a service for soldiers wounded in battle.

"And—while I watched him, I realized what we were fighting for—. He was dying in vain, while the Britisher and myself, by our deaths, would probably contribute something toward the cause of civilization and peace—the failing light—the roar of the guns—."

The rest is silence. The letter was found at its writer's side by a Red Cross searcher of the battlefield. Near by lay the Englishman and the German. All were asleep—in the sleep that knows no breaking. So the three soldiers died, no longer foes, but doing what they could to help and comfort one another.

TEARS MINGLED WITH BLOOD.

James O'Donnell Bennett, representative of the Chicago Tribune, has been very close to the Germans during the war, and defends them of all kinds of charges. He tells several stories illustrating the good treatment accorded the enemy by the Germans. One of these stories follows:

"It seems to me a beautiful thing to see French soldiers kissing the hands of German doctors who ministered to them in the hospital at Laon, and I have seen few finer, sweeter deeds in my life than the action of a German doctor who placed an arm under the back of a suffering and

distraught Frenchman, and drawing him to his breast, said: 'I give you my word that you are not going to die, but you must help me to make you well by keeping yourself calm.'

"Two big tears rolled down the Frenchman's cheeks, and there was a look of infinite gratitude in his eyes when the doctor gently lowered him to the pillow.

"I thought it beautiful and touching to see two big German soldiers sitting in the front room of a house in the town of Bétheniville, not many leagues from Rheims, while a little French girl, perhaps 12 years old, gave them a lesson in French. It was they who seemed the children, and she the adult, so awkward and simple and attentive were they, and so monitorlike and strict with them was she."

A PATHETIC INCIDENT.

Two little groups, one German and one French, were entrenched within a few yards of each other in the Argonne forest. Over them hung that frightful odor that is characteristic of war. The wounded were everywhere. The Frenchmen ran up a white flag.

"Will you cease firing for an hour?" they asked. "Our lieutenant is dying, and the noise pains him."

So the Germans ceased, and in a little more than an hour a young man walked forward from the French trenches and bowed like a courtier to the enemy.

"It is all over," said he. "We thank you, for we loved him."

And as the French soldier returned to his men the German captain rose in his place, his hand at the salute.

Gardens as Educational Aids

An Interesting Experiment Planned by the United States Bureau of Education.

WITH a special appropriation from Congress, the United States Bureau of Education has just begun the work of investigation and promotion of home and school gardens. The new division will be under the direction of a specialist in school gardening and an assistant, both of whom are to be experts in this form of educational activity.

Eventually it is hoped that every city school will have a teacher employed twelve months in the year who knows gardening both theoretically and practically. During the school year this teacher will give instruction in nature study, elementary science and gardening in the morning and in the afternoon direct the gardens at the homes of the chil-

dren. During the summer vacation the teacher will devote all the time to directing the garden work.

The close supervision that such a teacher will be able to give will insure greater success for the gardens and will familiarize the children with the problems of plant production and utilization. By a co-operative method all surplus vegetables and fruits will either be marketed or canned and preserved for sale.

THE THEORY OF THE MOVEMENT.

In announcing the new work, Dr. Claxton declares:

"School gardening will develop habits of industry; an appreciation of the value of money as measured in terms of labor and a realization that every man and

woman must make his or her own living, and contribute to the welfare of the community.

"Experiments already have shown that with proper direction an average child can produce in an eighth of an acre of land from \$50 to \$100 worth of vegetables. This would add more to the support of the family than could be purchased with the same child's wages working in factory, shop, or mill.

"If children can contribute to the families' support while in school, it will make it possible for them to attend school three or four years longer than they now do. This is a thing more and more desirable, since education for life and citizenship can not be obtained before the age of fourteen."

A Prayer

At first I prayed for Light;
Could I but see the way,
How gladly, swiftly, would I walk
To everlasting day.

And next I prayed for Strength
That I might tread the road
With firm, unfaltering feet, and win
The heaven's serene abode.

And Light and Strength and Faith
Are opening everywhere;
God only waited for me till
I prayed the larger prayer.

—Author Unknown.

And then I asked for Faith;
Could I but trust my God,
I'd live enfolded in his peace
Though foes were all abroad.

But now I pray for Love,
Deep love to God and man;
A living love that will not fail,
However dark his plan.



EDITORIAL

APPROACHING MARCH 7.

HERE is an appreciable lift of soul among informed and consecrated churchmen as the year advances toward the first Sunday in March. That day is the Disciples' vision day, the day of unselfish outlook, the day of renewal of our fellowship with Christ's far-reaching work, and the day of prayerful deepening of the Church's love for her Lord.

March 7 is the date of the annual consecration of gifts and lives to foreign missions.

The year of 1915 is a unique year. Normal economic conditions both at home and on the foreign field are interrupted. The degree of response to the call of the Master for gifts is an unpredictable quantity.

In addition, the transition from the unsystematic way of supporting missions and benevolence to the budget plan, which many churches are this year adopting, makes the situation an anxious one for the boards, secretaries, and missionaries.

But there ought to be one certain, calculable and substantial factor upon which the Foreign Society can count: the ardent and faithful purpose of every minister and church leader to see to it that his congregation does its Christian best!

THE "INSTITUTIONAL" CHURCH.

WO articles in the latest number of the Atlantic Monthly deal with opposite sides of the institutional church question. They are both by well known Episcopalian ministers. The one protests against the apparently growing modern view that the essential business of the Church is social reform and institutional activity. He insists that gymnasium, social parlors, dining rooms and class equipment do not constitute a church and are often at variance with the essential ideals of a Christian center of worship.

The other accepts the fundamental fact that the Church is in the world to accomplish the work of Jesus, which was, as he defined it, to teach, to preach and to heal. Therefore the congregation which confines itself to the preaching function without concern for the activities of religious education both within and outside its walls, and the work of social uplift and relief, which, as he takes it, is the modern task of healing, has failed to estimate truly the commission of the Lord, or to perform its rightful function in the community.

It hardly seems necessary at this late day to suggest that the applications of religion to life must be more far-reaching and varied than in the past. It is the task of every church to inspire and equip its membership to meet as far as possible the needs, physical, intellectual, social and religious, of its neighborhood.

But it does not follow that the institutional church can meet these social demands with any degree of adequacy. At best what the churches as volunteer organizations can do is but a small fraction of the work that must at last be done through other agencies.

Sometimes abundant resources permit a church to respond to these needs in a fairly elaborate way, and it often happens that a church blessed with such amplitude of apparatus creates the impression of greater interest in institutional activity than in the cultivation of the inner life.

It is perfectly possible for an institution to be an effective social center and not be an organ of religion. It is possible for a church to lose its distinctive religious character in its institutional success.

The Church's main business is not to deal directly with the reconstruction of the social order, but to put life-meanings and motives into men that will impel them to deal with this social task through agencies that control means and forces with which the Church is not directly in contact.

To say this is not to disapprove of the institutional church. For it is probable that the only way the Church can create a socialized inner life in its membership is by actually rendering social service to the immediate community.

But the extent and adequacy of such social service must not be taken as the measure of the Church's work, and certainly

it would be a sorry day for religion if the Church should come to regard itself as primarily an organ of social reform.

Social progress has many organs already—the state, the home, the school and others.

But the inner life has one social organ only: the Church, and if the Church should be turned to other functions what would become of men's souls?

THE WAR ON WAR.

YOU SAY you did not read the article by Ray Stannard Baker in the American Magazine for January? Then go back and get that copy and find the article entitled, "The Last Phase of the War."

If you are among the ninety-nine one-hundredths of our citizens who are trembling for our nation because we have so few battleships and such a poor excuse of an army, it will give you another point of view.

The fact is that this war and the danger of the United States being drawn into it are due to false conceptions of national dignity and rights, and to the unimaginative statesmanship which sees only the traditional ways of settling international differences. In personal life, questions of dignity and rights are not settled any longer by a mad resort to physical force. The time is long since due when the standard of ethics that controls us in individual relations should obtain in international relations also.

Mr. Baker writes from the point of view of a historian of the year 2014, and describes how the United States at the close of this European conflict met an invasion of the triumphant and unsatiated German army in the year 1916.

That there is a way by which a nation of Christian men may act as a Christian nation in the presence of a foe, is the thesis of the article, a thesis made reasonable by this thrilling hypothetical illustration.

AT THE ZENITH.

A TWENTY years' climb, and a steady one, from a modest lay service as a Y. M. C. A. exhorter to the most talked about preacher in the world—this is the record that Billy Sunday is now able to look back upon. He had been holding union revivals for about two years when he came to a little Iowa city where the editor of The Christian Century was then a pastor, and led the Church forces of that town in the same kind of a meeting he is at this moment conducting in Philadelphia.

Gradually the curve of his career took him from the smaller towns to the larger towns, then to the cities of the third class, then to Pittsburgh and Denver and now to the third largest city in the land.

So far he has declined to come to Chicago, and affects not to wish to come, but that he will eventually accept the invitation there is little doubt. And now New York City ministers to the number of 400 have extended him an invitation to hold a meeting in the nation's largest city. Many of the best known ministers of New York did not join in the invitation, but though not sympathetic it is not expected they will make any opposition.

Mr. Sunday is at the zenith of popular ecclesiastical vogue. Few are the Mondays (his rest days) when he does not meet one or more delegation of ministers from various cities asking him to hold a meeting for them. Milwaukee, St. Louis, Detroit, Louisville, all want him.

The metropolitan press, now that he is preaching in cities of the first rank, devotes much space to him. We counted fourteen religious weeklies with editorials on him last week. Many of them have, besides, graphic accounts of his Philadelphia meeting, with numerous illustrations. Other magazines than Elbert Hubbard's are treating of him now.

The judgments range all the way from ardent defense to impatient condemnation. Most, however, find both good and vicious elements in him.

Of this we may be sure, that Mr. Sunday's position in the



focus of the Church's most critical attention will induce during the next several years an analysis and estimate of his work and personality which they have never received before.

TAKING HOBSON'S ARGUMENT TO THE PEOPLE.

REPRESENTATIVE HOBSON, of Alabama, whose services to the cause of Prohibition have been the most conspicuous of any man in Congress, proposes to send his speech delivered in the recent debate in the House into every home in the United States—a vast undertaking.

It is made possible, however, by the use of his government frank, supplemented by an expenditure of \$150,000. Mr. Hobson's manner of treating the question of alcohol is a little bit the most effective of any treatment the subject is receiving. His argument has intrinsic worth enough to warrant its wide circulation. And when to its merits is added the prestige of the circumstances and occasion of its delivery it would seem beyond doubt that the friends of Prohibition could spend \$150,000 to no better advantage than to see to it that every American citizen has a chance to read the whole speech.

Mr. Hobson will assemble the poll-lists of all the states and send the speech to every address, about 16,000,000 in number.

He needs the financial co-operation of Prohibition men and women the country over, and it is self-evident that he should receive it.

THE FUTURE OF CONSTANTINOPLE.

FEW questions have been more frequently asked since the entrance of Turkey into the war than this regarding the great Byzantine city on the Bosphorus. For five centuries it has been a Mohammedan city. In 1453, the year in which Savonarola was born, the last of the Constantines looked out with troubled eyes from the walls of the city, which the first of the Constantines had built, upon a host of Moslem warriors set with determined face to its conquest.

When Mohammed II entered through the gate of St. Romain and rode his horse straight up the long street into the crowded church of the Holy Wisdom, the fabric of the eastern Roman empire was torn into hopeless shreds, and in the blood of terrible massacre in and around the great church the story of Christian centuries was washed away. Since that time Constantinople has been the capital of that Turkish empire, but in the half millennium one after another of its dependencies has dropped away until today it is a city almost alone, a capital with only the shadow of a nation.

Yet its beauty and strategic importance make it the object of unceasing concern to the powers of Europe. Russia desperately needs free access from the Black Sea to the Mediterranean, which involves the open door at Constantinople. England fears Russia's power in India if the way is opened past Constantinople and Suez. Germany and France fear the possession of this strategic point by an unfriendly power. In the past Turkey has been fairly neutral, at least the powers were able to keep in balance by leaving Constantinople in Turkish control.

Now, however, such a situation seems no longer possible. Turkey by entering the conflict has forfeited her last right to European consideration outside of the sphere of German influence. It is probable that England and Russia will come to terms over Constantinople and if the latter is not permitted direct control of the Bosphorus the city will at least be placed in the hands of a commission of the powers to preserve its open door and its neutrality. Thus the chapter of Turkey in Europe is closing.

"PASTOR" RUSSELL.

THE name of this Brooklyn preacher has become well known to the advertisement reading public of America during the past few years. With a plan of millenarian teachings which features the early ending of the world, and some admixture of universalism, this preacher has developed a skillful plan of advertising and publicity which has brought his name into prominence and has awakened the curiosity of people who know what advertising costs.

In many cities, east and west, his adherents have run a series of picture shows in theaters. These pictures are given the

general title of "Creation," and purport to be a satisfactory and scientific explanation of history, nature and the Bible. Their crude construction and appropriation of Scriptural teachings to enforce the few outstanding ideas of "Pastor" Russell are entirely clear to any informed person. The pictures are accompanied by phonographic recitals in the tones of the Brooklyn "oracle."

Such a scheme of publicity costs a good deal of money. In addition to this Mr. Russell has gotten his sermons published in a large number of papers over the country much as Dr. Talmage used to do. Some of these newspapers are willing to publish the material without compensation, but most of the journals of the better class have declined to take them on any other terms than the regular advertising rates, and now most of the more respectable journals are declining altogether to admit these "sermons" to their columns.

That Mr. Russell and his followers are persistent advertisers has been apparent for a good while. Where the money came from to finance this campaign many people have asked, since the claim is made that no offerings are taken, and that everything is without cost. It is just becoming clear, however, through the investigations of some newspaper men that Mr. Russell's scheme is a very profitable one. What seems to be a generous and free handed effort to spread truth is in fact a clever device for getting money from people who are attracted by the claim of liberality, and who are thus induced to give, often in large sums. Furthermore, the reputation of "Pastor" Russell is under fire in several quarters as the result of persistent reports regarding his conduct, both financial and domestic. It is curious how people will flock to the standard of a clever, though often discredited, preacher of strange doctrines, no matter how frequently his prophecies fail or how patent is his self-interest.

A NEW SENSATION.

IT IS something of a new sensation to Disciples of Christ to open their year-book and find that, to all appearances, instead of making a gain, they have actually lost several thousand members and over 500 churches in the past year.

It took courage in a secretary of the American Missionary Society to compile and publish such figures. Though not responsible, of course, for his data, there is no doubt that Mr. Lewis will be criticised for his fidelity, on much the same principle of psychology that ancient kings had the faithful bearers of bad news killed on the spot.

But every informed Disciple has known for a long time that our statistics were, in much of their data, simply optimistic guesses.

Mr. Lewis has shaken down the figures to a basis somewhat nearer to honest reality, and he will have, as he deserves, the grateful approval of all honest minds who want to deal with realities and nothing else.

It is not probable, of course, that the Disciples have actually lost ground. The explanation of the apparent loss is that some states are at last turning in reliable figures. Kentucky alone reports a loss of 330 churches while Virginia and Texas show between them a loss of 120 churches. This is due in the main to the striking off of mere names from the list.

Missouri used to report some 1,600 churches and is now listed with 1,077. Her new type of district superintendency is getting into touch with every church in that state, and when it touches a place where a church was said to be but is not that church, in common honesty, is not counted.

The shaking down process will need to go on in other states before we shall have firm ground under our statistics. There is nothing discouraging in the showing of this year; it is all encouraging. The exhibit of 1,370,512 members as against 1,372,695 last year is but a correction in book-keeping.

Disciples are not losing ground, though their statistics are.

TRUE SERVICE.

True service knows nor great, nor small;
Who plants a tree, and plants it unto God,
Hath done full well, nor yields to him
Who o'er an empire sways the kingly rod.

T. C. C.

The Larger Christian World

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE.

Diocese of the North Pole.

"My diocese is at least famous for one thing, and that is—it contains the North pole!" This is the way Bishop Lucas of Mackenzie river speaks of his huge diocese of land and river with only 6,000 inhabitants. The people, chiefly Indians and Esquimaux, with here and there a white man engaged in the work of a fur trapper, are scattered about all up and down the country, and journeys of enormous length and many perils have to be undertaken to reach them. For all this great diocese the staff of workers can be counted on one's fingers; besides the bishop and his wife there are only seven clergy and five laymen. Six new recruits—priests and laymen—have just begun work, and things will soon begin to go forward. The bishop has labored in this country for twenty-three years. The area comprising his charge is brought vividly home to us when he tells that though he was elected bishop in October, 1912, the news did not reach him until January, 1913, and it was not until August of last year that his consecration took place at Winnipeg. Fort McPherson is the most northerly station, and here Archdeacon Whittaker is in charge. About 350 Indians live in the township, and they are all Christians, all of them belonging to the Anglican church. All these Indians have been carefully educated by the missionaries, and can read the Bible in their own tongue, while over 300 Esquimaux have been baptized in the last five years. They are an intelligent race, who are not only quick to assimilate all the truths which are taught them, but themselves act as missionaries, eager to pass on to others of their tribes the good news which has so changed their own lives. The missionaries naturally have to acquire the native language before they can proceed far in their good work. Bishop Lucas knows two Indian dialects and has himself compiled a dictionary containing 11,000 Indian words. There are two distinct tribes of Indians—the Tukudh and the Slavi. Each of these speaks a language of its own, while the Esquimaux tongue is something entirely different. The bishop has high words of praise for the Esquimaux.

A Move Toward Co-operation.

The northern and southern Presbyterians both operate in the state of Missouri and the old-time feeling is apt to live longer in the border states than elsewhere. The southern body held its state meeting (synod) recently and adopted resolutions proposing that a committee of three be appointed to meet a like body from the northern Presbyterians to formulate plans for a closer co-operation between the two bodies in the state. The overtures were met most cordially by the northern Presbyterians and the two committees are now at work. What the result of their deliberations will be it will be interesting to know.

An Old Church.

Few churches in America are older than the Congregational church at Rowley, Mass., which recently celebrated its 275th anniversary. At the celebration many articles of historic interest were exhibited. Some articles of antique furniture, some old books and documents including the church records up to the date of 1665. At the banquet among the speakers was Deacon Amos Everett Jewett (secretary of the Jewett Family As-

sociation), a member of the Rowley Baptist church. Since the founding of the church seven Jewetts have been honored with the office of deacon including the emigrant ancestor, Maximilian Jewett, who was one of the charter members of the church, and its first deacon, which office he held for nearly fifty years. In the list of pastors of the church there is the name of Jedediah Jewett from 1729 to 1774. At an election of officers Deacon Benjamin P. Mighill was again chosen deacon and church clerk for the 40th year. He is also the Sunday-school superintendent.

Statistics of "Christian" Denomination.

The total membership of the "Christian" denomination, which has its national headquarters in Dayton, is 113,887,

according to the 1915 "Annual," compiled by Dr. J. F. Burnett, general secretary.

Ex-President McKinley on Missions.

Said President McKinley: "Who can estimate their value (missions) to the progress of nations? Their contribution to the onward and upward march of humanity is beyond all calculation. They have inculcated industry and taught the various trades. They have promoted concord and amity and brought nations and races closer together. They have made men better. They have increased the regard for home and strengthened the sacred ties of family, have made the community well ordered, and their work has been a potent influence in the development of law and the establishment of government."

PENNSYLVANIA'S NEW GOVERNOR ON THE BIBLE.

DR Martin G. Brumbaugh has long been known the country over as an educator. His election last fall to the governorship of Pennsylvania, makes his views even more significant.

Several months ago, in one of Philadelphia's large Sunday-schools, Dr. Brumbaugh made an address, in which he paid tribute to the Holy Scripture. The following quotation from this address will be read with keen interest by those who have long followed Dr. Brumbaugh's leadership in teacher-training and other phases of religious education:

It matters little how many or how few of other books you have read, if you have not read your Bible you are grossly ignorant. For the Bible, more than all the other books of the world, has the accumulation of the thought and the actions of men; and not to know the Bible is to be ignorant of the greatest Book of all books in the world.

I want to plead with the young people to make it the rule of their lives to read some portion of the Bible every day that they live. For, after all, my friends, we live here only a few years, but we hope to live with God forever; and unless we know his Book and understand his message, we shall hardly be able to find the path that leads to him.

Won't you, just for your own sakes and for His sake, love His Book enough to read it every day? Why, I was shocked the other day in the presence of three girls in Philadelphia, born and bred here—and they were big girls—to find that when some one said that Job did so and so, one of the girls looked up and wanted to know who Job was. She thought he was one of the generals of the Civil War, or that he occupied some other place in the history of this country. It made me feel ashamed that anyone of intelligence should not know the great men of God whose lives are recorded in that Book. I do not understand how you can be good citizens of Philadelphia or of this country, without knowing God's Book. You cannot. You could not if I were running the government!

So I say to you, read the Scripture every day; read it, and understand it, and love it.

Now in His Book there are a great many people spoken of, good and bad, great and small, and don't you know that if you will read it all thoughtfully, you will find that from the time Adam walked out of God's care in the Garden of Eden until the time when old St. John on an island of the sea dreamed of the New Jerusalem coming down out of heaven from God, all through that wonderful Book, every great writer in it points his finger to the one person in it who is above all other persons, who is the hope of all who live in this world, Jesus Christ, the Savior of the world. And on one occasion he said a very remarkable thing that I want you to understand. At the very end of that great sermon on the mount, he said that a wise man was like a man who built his house upon the rocks, and that a foolish man was like a man who built his house upon the sand, but he said more than that. He said that the difference between the wise man and the foolish man was this, not that the foolish man heard the Word, but did not believe accordingly, but he said, "Whosoever heareth these sayings of mine and doeth them, he is the wise man."

I wish we could learn that the emphasis of the business of Jesus Christ rests, not upon what we know about the Bible, but what we are doing because of the Bible, and that every one of us is measured not by the number of verses we can recite in a test, but by the kind of life we are living day by day with our fellows, in our homes, in our churches, in our schools, in our business, in our city, and in our country.

Denominations at University of Illinois.

For some reasons religious statistics of the University of Illinois, as given in the last registrar's report of a year ago, are not very widely known. These figures represent the tabulation of the undergraduate colleges and the library school and the college of law in the University of Illinois for the year 1912-1913, being a total of 3,663 students, of which number 3,253 volunteered to state their religious affiliations, and of whom 3,001 belong to what is commonly known as orthodox denominations. Forty-one shades of religious belief were represented. One student described himself as agnostic, three as liberalists, two undenominational. One hundred and seventeen stated explicitly that they had no religious affiliations. There were sixty-four Unitarians and thirty-eight Universalists, one Confucianist, six Hindus and forty-seven Jews. Eight leading denominations represented were as follows: Methodist, 907; Presbyterian, 617; Congregational, 264; Disciples, 239; Baptist, 228; Roman Catholic, 214; Episcopalian, 195; Lutheran, 105.

Moody Church Calls Pastor.

The Moody church, Chicago, an undenominational organization, has called Rev. Paul Rader of Pittsburgh as its pastor. Mr. Rader formerly lived in Denver. The new pastor, who played full back on two university football teams, and who had experience as a cowboy, is said to equal "Billy" Sunday as an evangelist, without any of the latter's slang expressions. The Moody church will immediately inaugurate evangelistic campaigns on three sides of the city and the new pastor will speak three times a day in these campaigns. He is 33 years of age.

Waldensian in Italian Senate.

The first Protestant that has ever been elected to the senate of Italy is Signor H. Soulier, who is there representing the Waldensian valleys. Religious toleration in Italy grows every year.

Sunday-school Exhibit at San Francisco.

Through the efforts of Mr. Harry Morton, of the Executive Committee of the World's Sunday-school Association, and the courtesy of the Japanese commissioners of the Panama-Pacific Exposition at San Francisco, there will be set up in the Japanese building a Sunday-school booth in which to advertise the World's Sunday-school Convention at Tokyo in October, 1916. The Japanese exhibit will be one of the most interesting and picturesque features at the Fair, and the World's Sunday-school Association is fortunate in having a "Tokyo Booth" in such favorable surroundings.

A Million Testaments for Soldiers.

One month ago, in the midst of all the distractions of the holiday season in Sunday-school work, an appeal was sent out through the press for "a million nickels from a million Sunday-school scholars for a million Testaments for a million soldiers" in the camps, hospitals, war-prisons and battle-fields of Europe. The appeal met with a quick and hearty response from Sunday-school scholars all over the United States. By the middle of January there had been received by the treasurer, Mr. Arthur M. Harris, more than \$2,000, representing more than 40,000 nickels; and in most cases there was but one nickel from a person. The effect of this popular Christian movement upon the Sunday-schools is sure to be

good, especially in view of the fact that each scholar who gives a nickel is presented with a book-mark receipt on which is printed the request, "Place this bookmark in your Bible, and remember in your prayers him to whom your Testament is given—God Knows His NAME."

A Summer School of Religion.

Berkeley, Cal., will be a Mecca for students of religion this coming summer. An undenominational summer school of religion will be conducted with some of the great religious leaders of the country for teachers. President Charles Sumner Nash, who is president of the school, has secured Professor Walter Rauschenbusch, who will give two courses on "Christianity and the Redemption of Society." Professor Charles Edward Rugh, of the education department of the University of California, will discuss live problems under the subject of "Moral Leadership for High School Boys." Dr. Henry Frederick Cope, of Chicago, secretary of the Religious Education Association, will give two courses on "The Ideals and Method of Religious Education." Dr. Warren H. Wilson, of New York City, will present a course on "Rural Church Problems."

Prize Essay on Religion in Education.

Through the generosity of a resident of California, and in connection with the Panama-Pacific International Exposition, the National Education Association is able to offer a prize of one thousand dollars for the best essay on "The Essential Place of Religion in Education, with an Outline of a Plan for Introducing Religious Teaching into the Public Schools." Religion is to be defined in a way not to run counter to the creeds of Protestant, Roman Catholic or Jew. D. W. Springer is secretary of the National Education Association and David Starr Jordan is the president.

Bulletin on Latin America Conference.

Rev. S. G. Inman, the Disciple missionary of Mexico, who has been called as executive secretary for the Interdenominational Latin America Missionary Conference to be held at Panama in February, 1916, has issued the first bulletin of his organization describing the general scope of the conference. The needs of Latin America were not considered at the Edin-

An Unsectarian Poem.

I learned it in the meadow path,
I learned it on the mountain stairs,
The best things any mortal hath
Are those which every mortal shares.

The air we breathe, the sky, the breeze,
The light without us and within,
Life with its unlocked treasures,
God's riches—are for all to win.

The grass is softer to my tread,
For rest it yields unnumbered feet;
Sweeter to me the wild rose red,
Because she makes the whole world sweet.

Into your heavenly loneliness
Ye welcome me, O solemn peaks!
And me in every guest ye bless
Who reverently your mystery seeks.

And up the radiant peopled way
That opens into worlds unknown,
It will be life's delight to say,
"Heaven is not heaven for me alone."
—Luey Lareom.

burgh conference on account of the unwillingness of Episcopalian leaders to engage in the conference if missions in Roman Catholic countries was discussed. The Edinburgh conference method will be applied to the needs of the Latin countries.

Draws Crowds at Seventy.

Dr. I. M. Haldeman has been pastor of the First Baptist Church of New York for thirty years and is near seventy years of age. He is rigidly orthodox in his views of religion and is this winter discussing questions connected with the fulfilment of prophecy. His evening services the past three months have been so crowded as to require more chairs, although the auditorium seats 1,800 people. He is counted one of the most fluent speakers of the city.

A Pioneer Minister Passes Away.

Rev. Joshua R. Lawrence, a Presbyterian minister, who died in Topeka, Kans., on Jan. 11, was 97 years of age at the time of his death. It is seventy-six years since he was ordained a minister of the gospel. He has spent most of his life in the south and was vigorous enough at the last election to go and vote.

New Rector Succeeds Bishop Page.

Rev. George Herbert Thomas has been called to succeed Bishop Page at St. Paul's church in Chicago. The Rev. Mr. Thomas comes to Chicago from Christ church, Fitchburg, Mass. He is a graduate of Yale and took his B. D. at the Episcopal Theological school at Cambridge. He was made a deacon in 1898 and a priest in 1899. He will come to Chicago at an early date.

Priest Arrested in Street Riot.

There was rioting on the streets of Chicago as a result of a conflict between the police and the unemployed on Jan. 17. Among those arrested was Rev. Irwin St. John Tucker, editor of the Christian Socialist, and a priest of the Episcopal church. Mr. Tucker was passing Hull House when the parade started and saw a banner with the words "Give us this day our daily bread," being trampled under foot. He took up the soiled banner and joined the march which occasioned his arrest.

Leaders Discuss Unemployment.

The prevalent unemployment in the country this winter has brought the question of unemployment to the fore again. The question is being discussed by various church leaders. Three characteristic attitudes are those which attach to the names of Dr. Eliot, Dr Parkhurst and Mr. Joseph Lee. Dr. Eliot, former president of Harvard college, warns the churches against lending their support to trades unionism on account, among other things, of their "limited output" and uniform wage without regard to age or skill." Dr. Parkhurst thinks the gospel has for its aim to change men, not to improve conditions. Another believes the church is a spiritual body and has nothing to do with "temporalities" nor with the "laboring classes, as such." Joseph Lee of New York says: "I believe the truth behind Socialism—what makes it a religion—is its appeal to the human instinct of membership. Every factory and every department store and every railroad ought to be a company in which everyone who works is not merely an employee but a member."

Here and There

POWER IN THE SMALL AS IN THE VAST.

We are all so accustomed to associate power with the tumult and the shouting, with the vast and the magnificent, that it behoves us occasionally to turn aside and read the meanings of the burning bush, or the story of those achievements wherein no sound of the hammer is ever heard. To the eyes of most men the massiveness of the cathedral completely overshadows the meaning of the Upper Room. The cathedral seems to mark an epoch; the seclusion and silence of those who pray together is looked upon as an incident. It is ever easy to be misled by size and sound.

It is wholly natural to enter into the rhapsodies of the Psalmist in his contemplation of the heavens, of sun and moon and stars. With him we can rejoice that "the strength of the hills is His also." We may understand something of his conception of the divine Presence which the heaven of heavens could not contain. It seems more convincing to associate the Almighty with the vast than the immeasurable. We like to follow him along lines of immensity. We feel that we are doing Him reverence when we try to read records of the heavens penned by blazing suns. Like the roughly-clad prophet we are always expecting the Almighty in the whirlwind, the fire, the earthquake, but are seldom prepared to recognize the still, small voice as His. It is easy to think of God as "planting His footsteps on the sea, and riding on the storm."

But God is the God of the minute as well as the vast. If He is on the storm He is mirrored in the rain drop that dances to our earth on silver sandals. He is tabernacled in the drops of dew. We behold something of divine power in the myriad colors that flash from the insect's wing, in the gentleness with which the light from the sun falls upon the eye in its flight of 186,000 miles per second across the space of 93,000,000 miles, in the silver that flashes from the curve of the wave, the beauty that looks out upon us from the heart of the lily that by a mighty miracle is able to transform the ooze of the river into its unchallenged whiteness, in the silence of the night which if our ears are attuned will be as harmonious as the deep-toned thunder of the organ, and the thousand suggestions of minute worlds of beauty which lie about us on every side. The divine power may be seen in nature, as Goethe has told us, "In floods of life, in a storm of activity, she moves and works above and beneath, working and weaving an endless motion, birth and death, an infinite ocean, a changeful web, a glowing life; she plies at the roaring loom of time and weaves a living garment for God."

There's not a tint that paints the rose,
Or decks the lily fair,
Or streaks the humblest flower that blows,
But God has placed it there.
There's not a star whose twinkling light
Illumines the distant earth,
And cheers the solemn gloom of night,
But goodness gave it birth.
There's not a cloud whose dews distill
Upon the parching sod,
And clothe with verdure vale and hill
That is not sent of God.
Around, beneath, below, above,
Wherever space extends,
There heaven displays its boundless love,
And power with goodness blends."
(J. A. Wallace.)

TOLERANCE BEFORE CONCILIATION.

Of course we need prophets of conciliation. But before that need is the greater need of prophets of toleration. To regard our beliefs as approaches to the truth rather than final attainment every time is one of the corner stones in the edifice of tolerance. The people who have attained have finished their course in this world. The fact that they are in the flesh shows that they have not attained. Our conception of the wisdom of God is such that we are compelled to believe that the souls who attain the perfection of knowledge on more than five subjects of importance would be immediately translated.

The study of history is a sure cure for intolerance. If one will take the trouble to read such a work, for instance, as Lecky's "History of Rationalism in Europe," he will realize the evils of intolerance, and perhaps discover that majorities are not equivalent to infallible interpretations. He will also realize the folly of burning people who differ from him. Of course, we are neither so base nor so brutal as to burn a fellow-mortals at the stake because he sicked a witch on us or our cattle, or was not clear as to the doctrine of the Trinity, but we have a refined knack of forcing those who do not agree with us out of their pulpits, and compelling them to sell life insurance or books. It may be found in some histories that very bigoted men who left the pulpit to sell mining stocks or lands, were aided by Never Mind Who, in their raids upon the pockets of the faithful. However, all people have a few specimens of the genus homo who once were shining marks and later became mining sharks. But that is neither here nor there. We were about to say that force is force whether an erring brother be ridiculed by the majority or racked. Perhaps we, the censors, may be in error, and if so what compensation can we make toward those we have ruined?

Nothing is lost by being patient in an age of reconstruction like ours. Tolerance may have its evils, but they are shining virtues compared with the evils of intolerance. Tolerance is the high-water mark of grace in the hearts of believers. It is the silver lining on the denominational cloud. We could afford to be censorious if we were infallible, and that none of us can be. The wise course is to compare notes, to talk matters over, to disagree in peace, if we cannot reconcile our differences, to work together as long as we can, and then to be on intimate terms with the love that suffereth long and is kind.

The ink of the scholar is the seed of the church, as some wise man has said. Tolerance will make scholars where intolerance makes martyrs.

AN ARGUMENT AGAINST TOTAL DEPRAVITY.

No matter how miserably we fail in our Sunday's sermon, there is always a kindly soul to tell us that we preached unusually well. Of course the outward visible sign of our failure did not pass unnoticed by this considerate friend, usually of the gentler sex, and this was the balm to be applied to our aching pride. How can any man of soul think ill of a race that has produced such considerate spirits? While one such lives we

cannot believe in the depravity of the race. Their words soothe us like a velvet hand in hours of pain.

TALKING WITH AND AT EACH OTHER.

There's a difference. When we talk with each other face to face we are likely to agree, and if we do not agree we are not likely to make faces at each other. When we talk at each other, generally through the columns of a religious paper, our pride of opinion or pride of party puts an edge on our talk, and we make wry faces and possibly say uncanny things about each other. Recently we heard an able minister who is a Calvinist explain the doctrine of election to a company of ministers. Through his denominational paper the explanation would have tallied with the teachings of Calvin, but face to face the doctrine was explained to mean what evangelical bodies, except Calvinists, have always believed, viz., that those are elect who ask to be elected. That is not Calvinism, but the minister said it was, and no one present wished to muddle the revision of the ancient doctrine.

Such experiences convince us anew that differences are narrowed by the narrowing of space, and that when men get together their differences get together too. We never understood China until the missionaries came back from China. Ever since the missionary era all peoples seem wonderfully near each other and wonderfully alike. So with doctrines. On the platforms we applaud the speakers who tell us we are not so far apart as we are sometimes led to believe. When we look into each other's eyes, the differences seem to retire backwards with their hands over their eyes. When we look at each other across a long denominational history our eyes close and the differences are at the front, microscope and sword in hand.

One is inclined to believe that there is platform truth, newspaper truth, denominational truth and naked truth. The latter has no eogs that slip.

A BOOK A DAY.

A highly esteemed minister is credited with having read a book a day for many years. That is a wonderful record. We may be inclined to look upon this story as apocryphal, but all depends on the size of the books. It also depends upon how one reads a book. Some read the table of contents, and decide to go no further. That is not reading the book. Some read a page at a glance, as Mr. Roosevelt is said to do. Others read the substance of the argument or the story, and count the book as read. Possibly by some of these devices many books can be read in an incredibly short time.

The minister who can put to his credit a book digested every week in the year is doing credit to himself. With the increasing demands upon the minister in this age, he may count himself fortunate ere long, if he find time to read the daily papers in the hope of doing what he is so often charged with doing, finding there either a sermon or a text. At the present rate we are going the minister who hopes to read will have to sigh for a log in some vast wilderness, and enjoy his books in the boundless contiguity of shade.

THE MAIN DIFFERENCE.

Orthodoxy: "Ne plus ultra. Go to, let us make a creed for the colleges."

Heresy: "And the next day Christopher Columbus was born."

E. B. BARNES.

MODERN WOMANHOOD

Conducted by *so so*
Mrs. Ida Withers Harrison

Food for Belgium

How the Commission for Relief in Belgium is Bringing Succor to the War-Ridden and Desolate People.

SOME of us had thought that the days of famine were past, except among the backward nations of the earth; but we were not counting on this incredible and unpardonable war. Here we have as one of its deplorable results, a highly civilized nation, whose people are among the most industrious and skilled workmen of the world, suffering the pangs of cold and hunger. All without fault of their own, they were forced into these "obscene seas of slaughter," by invasion of their land, which was neutral territory. The appeal for these seven million innocent sufferers comes from the Woman's Section of the Commission for Relief in Belgium, issued January 16. It is headed by a poem written by Thomas Hardy, the illustrious English novelist:

AN APPEAL TO AMERICA.

Seven millions stand
Emaciate, in that ancient Delta-land—
We here, full-charged with our own maimed
and dead,
And coiled in thieving conflicts slow and
sore,
Can soothe how slight these ails unmerited
Of souls forlorn upon the facing shore!
Where naked, gaunt, in endless band on
band
Seven millions stand.

No man can say
To your great country that, with scant de-
lay,
You must, perforce ease them in their sore
need.
We know that nearer first your duty lies,
But it is much to ask that you let plead
Your loving-kindness with you—woeing
wise,
Albeit, that aught you owe and must repay
No man can say?

APPEAL.

Never before in civilized history has a whole nation faced famine. If in Belgium over six million people—men, women and children are to be kept alive, food must be sent, and at once.

The Commission for Relief in Belgium is internationally constituted. It has relation to six powers—Belgium, France, Holland, England, Germany and America. We, its Woman's Section, make appeal to all the women of America to come to the rescue of a starving people. The highest aspirations and the finest achievements of the race are symbolized in this little country. The Belgians must be saved to the human family. We ask American women to recall and deserve anew the immortal tribute they won from our great Lincoln, and to here highly resolve that this people, under God, shall not perish from the earth.

We sent forth to organizations international, national and state, a request that they stand with us to spread the saving call. Between November 10th and December 10th there have rallied to us the presidents of organizations representing collectively over six million women. To those not yet with us, we say come, that unitedly we may help in working out salvation for the famine-menaced Belgians.

31,881 TONS OF FOOD.

Reports issued by The Commission for Relief in Belgium show that up to December 7, 31,881 tons of food, valued at \$1,

617,693, had been distributed in eleven provinces and eight large cities in Belgium. These supplies were sent from the United States aboard fourteen ships, and in addition eighteen lighters, lent for immediate use by the Dutch government, were towed, laden with food, from Rotterdam by canal to various points in the war-stricken country.

In addition to the food, which was widely distributed and which saved hundreds of thousands of men, women and children from actual starvation, there were distributed 336 packages of clothing, 191 packages of medical supplies and large quantities of lumber. The lumber was imperative to furnish scanty refuges for the homeless against the coming of

winter.

The report of the extent of the distribution shows that even the most distant provinces not in the hands of the German forces with military bases were reached. The province of Brabant, which includes Brussels and Louvain, received 17,537 tons of foodstuffs. Liege and Namur received 3,585 tons, the next largest quantity. Hainault, the most southerly province, is in deep distress. Here the battles of Mons, Charleroi and Chimay were fought and the great mining industries are all shut down. The densely populated country has been laid waste and is difficult of access. The Commission managed to get into Hainault some 2,282 tons of food over the railroads at periods when the Germans were not using them.

The hilly province of Luxemburg has received 583 tons of food, but in West Flanders, where the fighting is in progress, only 101 tons were gotten through.

Natural Education

How It Has Proved Effective in the Case of One of the Most Remarkable Children in America.

We have all read of the wonderful boy in New England, whose achievements in mathematics, and other sciences, have amazed educational experts. Now, we are glad to tell of a girl in the middle west, who is declared to be the best developed child, mentally and physically, in the United States—and her only teacher has been her mother!

Thus we are learning in many ways, that there is neither male nor female in the highest development of the race.

Mrs. Stoner is the wife of Dr. James Buchanan Stoner, now in command of the U. S. Marine Hospital of Pittsburgh. Their little daughter, who celebrated her twelfth birthday the other day, is acknowledged by educators and scientists to be in every respect the best developed child in the United States. She can row, fence, swim, skate, box, ride horseback, play ball, cook, crochet, knit, sew, play chess (she has beaten several champion chess players), as well as converse in eight languages. She has written nine books, is a teacher of Esperanto, plays both the violin and piano, sketches from life, and can execute fancy dances. She passed her examination to enter college when nine years old. With the exception of music, art and dancing, she has received her entire education from her mother, through a system which Mrs. Stoner invented and calls Natural Education.

EDUCATION BY PLAY AND LOVE.

Play and love are important parts in Mrs. Stoner's educational system and she believes that a mother, with the great love she has for a child, can teach the little one more in a few minutes than the teacher who does not love the child can give him in hours of enforced study.

In the system of Natural Education facts are put into nutshells and given to children in palatable doses, very often in the form of jingles. Little Miss Stoner has written a book of jingles in which all the presidents of the United States, the kings of various countries, the bones of the body and other interesting facts may be remembered as we remember the number of days in each month by the familiar rhyme, "Thirty days hath September."

The idea of teaching children to read

and to spell by writing on the typewriter originated with Mrs. Stoner. She advocates burning all spellers and school grammars and allowing the children to gain a knowledge of orthography by copying poems and stories on the typewriter, while she believes a child must be taught to use good English by correction at each mistake and explanation of the fault, not by diagramming and learning a lot of rules that are rarely applied. She believes with Herbert Spencer that if a child is taught by its mother to use good English in the cradle it will continue to speak correctly unto the grave. Ergo, upon the mother depends the foundation of her child's education. Mrs. Stoner believes that there is but one way to learn a language, and that is by the natural or direct method, the ear being trained before the eye. She deplores the methods of studying grammar in most schools as a means of learning French or German, since pupils who study these languages via the grammar route are rarely able to converse with the natives.

One of the strongest points in natural education is that it inspires the pupil to impart knowledge as soon as the pupil receives it. Mrs. Stoner argues: "We know that which we impart" and as fast as she teaches her daughter, she has trained her to impart this knowledge to others. In the natural educational schools, which are to be founded in a number of cities during the coming year, this method will be tried, the pupils of ten and twelve years of age teaching those of five or six. There will be fairy tales and interesting stories to teach morals and to awaken the imagination, which Mrs. Stoner considers the greatest gift the gods have given to mortals.

I. W. H.

Appreciates the Century.

The "Century" is to thousands a bright and shining light. Its reasonable and unswerving optimism awakens hope and strengthens faith and noble purpose. I think I should skimp the larder before I would do without it.

PERSIS L. CHRISTIAN.
Eureka Springs, Ark.

The Sunday School

SAMUEL THE VICTORIOUS LEADER. INTERNATIONAL SUNDAY-SCHOOL LESSON FOR FEBRUARY 28.

1 Sam. 7:3-17. Memory Verses, 11, 12.
Golden Text.—Hitherto hath Jehovah helped us.
1 Sam. 7:12. American Standard Bible.
Copyright, 1901, by Thomas Nelson & Sons.
(Used by permission.)

(3) And Samuel spake unto all the house of Israel, saying, If ye do return unto Jehovah with all your heart, then put away the foreign gods and the Ashtaroth from among you, and direct your hearts unto Jehovah, and serve him only; and he will deliver you out of the hand of the Philistines. (4) Then the children of Israel did put away the Baalim and the Ashtaroth, and served Jehovah only.

(5) And Samuel said, Gather all Israel to Mizpah, and I will pray for you unto Jehovah. (6) And they gathered together to Mizpah, and drew water, and poured it out before Jehovah, and fasted on that day, and said there, We have sinned against Jehovah. And Samuel judged the children of Israel in Mizpah. (7) And when the Philistines heard that the children of Israel were gathered together to Mizpah, the lords of the Philistines went up against Israel. And when the children of Israel heard it, they were afraid of the Philistines. (8) And the children of Israel said to Samuel, Cease not to cry unto Jehovah of our God for us, that he will not say unto us out of the hand of the Philistines. (9) And Samuel took a sucking lamb, and offered it for a whole burnt-offering unto Jehovah; and Samuel cried unto Jehovah for Israel; and Jehovah answered him. (10) And as Samuel was offering up the burnt-offering, the Philistines drew near to battle against Israel; but Jehovah thundered with a great thunder on that day upon the Philistines, and discomfited them; and they were smitten down before Israel. (11) And the men of Israel went out of Mizpah, and pursued the Philistines, and smote them, until they came under Beth-car.

(12) Then Samuel took a stone, and set it between Michah and Shesh, and called the name of it Ebenezer, saying, Hitherto hath Jehovah helped us. (13) So the Philistines were subdued, and they came no more within the borders of Israel; and the hand of Jehovah was against the Philistines all the days of Samuel. (14) And the cities which the Philistines had taken from Israel were restored to Israel, from Ekron even unto Gaza, and the border thereof did Israel deliver out of the hand of the Philistines. And there was peace between Israel and the Amorites. (15) And Samuel judged Israel all the days of his life. (16) And he went from year to year in circuit to Bethel, and Gilgal, and Mizpah; and he judged Israel in all those places. (17) And his return was to Ramah, for there was his house; and there he judged Israel; and he built there an altar unto Jehovah.

Verse by Verse.

BY ASA McDANIEL.

3. **Samuel spake unto all the house of Israel.** "When the right moment came and the desire for better things sprang up as the fruit of his prophetic labors, he was ready to take his place as the leader of the nation." (Cam. Bib.)—Most of the judges exerted an influence over a few tribes, but Samuel gained hold of the whole nation.—**If you do return unto Jehovah with all your heart.** The phrase is put first for emphasis, and indicates desire on the part of Israel to return to the God of their Fathers, and a warning from Samuel against any half-hearted return.—**Put away the foreign gods.** The return should be marked by the destruction of the gods worshiped by the native races of Canaan.—**Direct your hearts.** A rather late formula for the consecration of life to Jehovah. See 2 Chr. 12:14; 20:33; Ezra 7:10.—**Serve him only.** Worship him only. No man can serve two masters. See Matt. 6:24. He will deliver you. The declaration is positive. If Israel would meet the conditions, just imposed, they would be saved from the oppression of the Philistines.

4. **Israel did put away the Baalim and Ashtaroth.** Baalim is the plural of Baal and Ashtaroth is the plural of Ashtoreth. It was a long step in the right direction when the children of Israel put away foreign gods.

5. **Mizpah.** Hebrew, "watch tower." Doubtless the same place afterwards occupied by Gedaliah as the capital of the country. Jer. 40. (Int. Crit. Com.)—I will pray for you. Samuel was a praying man Ps. 99:6. Mary, Queen of Scots, said: "I fear John Knox's prayer more than an army of ten thousand men."

6. **Drew water, and poured it out before Jehovah.** This act indicated contrition. It also may have had the force of a pledge to God on the part of the people to pour out their life in his service.—**And fasted on that day.** This is an expression of sorrow.—**We have sinned.** The people made public con-

fession of their sin.—Samuel judged the children of Israel. He heard the cause of the oppressed and secured their rights. (Smith.)

8. **Cease not to cry unto Jehovah.** Israel placed their hope in the ark and their arms in the past, but now they place their confidence in spiritual weapons.

9. **A whole burnt-offering.** "The whole animal was burned upon the altar to denote the entire consecration to Jehovah of those who were pleading for deliverance." (Cam. Bib.)

10. **As Samuel was offering.** While Samuel was engaged in a religious ceremony the Philistines advanced upon Israel.—But Jehovah thundered with a great thunder. Hebrew, "a great voice" RVM. Discomfited them. The Hebrew expression for the confusion of a sudden panic.

11. **Pursued the Philistines.** The people had only to pursue the flying foe, which they did until they came under Beth-car. The

location of Beth-car is unknown.

12. **Take a stone and set it.** A memorial stone is set up between Mizpah and Yeshana. —**Ebenezer.** That is, the stone of help. RVM. Hitherto hath Jehovah helped us. A suggested emendation gives us: "This is a witness that Yahweh has helped us, which alone is appropriate in the context." (Smith.)

13. **Philistines were subdued, and they came no more within the border of Israel.** The statement is intended to indicate the complete victory of Israel. The exaggeration is evident from 1 Sam. 9:12; 10:2; 13; 19; 20.

14. **The cities **** were restored.** This shows the vigor and success of Samuel's government under divine guidance.—**Amorites.** This is a name given to the native races of Canaan.

15. **Judged Israel.** As a judge he was far-sighted and impartial.

16. **Bethel, and Gilgal, and Mizpah.** His custom was to go to the principal places and administer justice. It was a term of court and a series of religious meetings.

17. **Ramah.** A city a few miles north of Jerusalem. By force of his growing popularity this became the religious center.

Repentance and Power

The Lesson in Today's Life.

BY JOHN R. EWERS.

Fully one-fifth of a century has elapsed since our last lesson and during all of this

time Samuel has been a circuit rider. Having his home at Ramah he has ridden or walked to surrounding towns and like Cato, the censor, he has had but one message: "If you will forsake your sins and turn wholeheartedly unto God he will deliver you from your enemies."

Year after year he had rung the changes upon that word. For a long time it seemed to fall upon stony hearts. Night after night the faithful preacher laid wearily down to sleep with a feeling that he was wasting his time upon a worthless people. He knew full well how fascinating were their sins. The worship of Ashtoreth involved many gay festivals with many sensuous appeals. It would be quite as proper to use the word "sensual" as "sensuous." The worship of the ancient goddess of fertility was licentious in the extreme.

FASCINATING SINS.

"We do our best when we face our worst," is a striking epigram of Graham Taylor. Let us not underrate the fascinations of sins. We need to take our measure to cope with them. For the devil comes in the guise of an angel of light. Sin appeals to us in the most subtle ways. Why should I deny myself this? What can be wrong about that? "What's the harm" is the devil's trademark! Why should I not do what my nature prompts me to do? What did God put this impulse into me for, unless he expected me to obey it? Now we are touching the vital question. More young people go on the rocks here than at any other point. This is the Siren's Isle. Let us deal with it. Here is the illustration which helped me past that subtle temptation: You buy a thoroughbred Kentucky horse. He is full of fire and spirit. He has not yet been "broken." He has not made his adjustments. You hitch that fiery steed up to an elegant new carriage and you take your friend

out for a drive. Getting into the carriage you say: "Now follow your impulses. Nature has put those impulses into you—express yourself." Well, he would in short order. You knew full well what would happen. The splendid fire in that animal would send him shying, plunging, running wildly down the streets until he smashed the carriage, injured you and possibly ruined himself. Don't you see nature has to be controlled? The fire in the horse needs to be directed into useful channels. Then he can run his race and possibly win it. Then he can pull his load and appear handsomely while doing it. Nature is to be controlled. "We put bits in horses' mouths." We are glad for the fire. We would not want an old bag of bones with no tabasco sauce! But fire is always to be controlled. One does not take a seventy-five horse power auto and, cutting it wide open, allow it to express itself! A powerful young man controls himself. Does that clear up that point? I shall be very thankful if it helps you as it did me. Look your sin squarely in the face. It is desperately attractive. But you can conquer and conquering possess new power.

ENEMIES REPULSED.

At last the old prophet's word is obeyed and the people come confessing their many sins. "We have sinned against the Lord" they cry. Every sin of yours adds a new wound to the heart of Christ! Do not crucify him anew and put him in open shame. Israel came to a sincere repentance. Repentance spells power. The sun shines clearly through the clean glass. The tempered sword is keen. Enthusiasm, which springs from God's spirit within, follows sincere obedience and repentance. After all what we need is that inner power. Little buildings are propped up—big ones have steel frames. In the mighty strength of this new experience Israel turned upon her ancient foe and put him to utter rout so that he came not back for many years. That is precisely the story of your fight with that subtle, fascinating sin. The mighty power of repentance will enable you to put it from you forever. It is a fight. I have asked my young people to frame Hebrews 12:4, "You have not resisted unto blood, striving against sin." It is a fight to the finish—for sin will finish you unless you finish it. Fight.

A Modern Prophet of the Love of God

(Continued from page 7.)

nature, and out of this seemingly impossible situation he has constructed a most attractive narrative.

The deeper levels of trust in God and the belief that there is never a depth from which the hardened soul may not arise to the divine sonship is illustrated in a conversation between the troubled Lady Emily of Arnstead Manor and Margaret, the daughter of the old man David. "Lady Emily," Margaret says to the distressed woman,

If I felt my heart as hard as a stone; if I did not love God or man or woman or little child, I would yet say to God in my heart, O God, see how I trust thee because thou art perfect and not changeable like me. I do not love thee. I love nobody. I am not even sorry for it. Thou seest how much I need thee to come close to me, to put thy arm around me, to say to me, "My child." For the worse my state, the greater my need of my Father who loves me.

It must not be forgotten that George Macdonald not only preached constantly through his poetry and his stories, but himself often occupied the pulpit, and had the reputation of a preacher of more than usual power. By those who heard him he is described as one not easily forgotten. His finely chisled face was almost unearthly in its spiritual refinement. He delivered no theological essay, but he spoke out as a man who knew. He had been on the mount of vision and had come down to earth to speak his message. He published several volumes of what he called "Unspoken Sermons," the motto of all of which might have been his favorite word from the prophet, "Comfort ye, comfort ye, my people."

INTEREST IN "SOCIAL UPLIFT."

One interesting phase of George Macdonald's work remains for a word of consideration. That was his interest in what the modern Church calls social uplift. It appears in a number of his works, notably in "Robert Falconer," and "The Annals." Perhaps some influences reached him from the interest of Ruskin and Maurice in these fields of practical social work. He pointed out the fact that it is the first business of the minister, as of the layman, not to try to convert but to be a friend to the poor, and that the good of personal contact with dependent and defective lives is far more significant than any institutional approach. In his work for the submerged classes Robert Falconer discovered that children and the poor suffer far less discomfort than is often supposed by people of more fortunate estate, to whom their condition seems wholly insupportable.

In 1902 the people of Aberdeen erected a monument to celebrate the services and genius of George Macdonald. It was an act of good will which was greatly appreciated by the author who had thus been honored while he still lived. He was never the possessor of a strong body. He knew much illness and sorrow. His physical condition was always a matter of anxiety to him and his friends. In spite of this fact, perhaps in some measure because of it, he became one of the purest and noblest teachers of the last generation. There have been greater novelists, poets and preachers, yet few have done more earnest work and with nobler results. His stories read like transcripts from life two generations ago in north-eastern Scotland. Those who have made acquaintance with Thomas Crann, the

stone mason; Double Sammie the shoemaker; Robert Falconer's grandmother, with her soul torn asunder between love and her Calvinistic faith; Catherine Weir, hard and unforgiving until conquered by anguish and brought to a better mind; Erieson, the student of Aberdeen, and Old Rogers, the former military man and a score of other figures that throng these volumes, cannot doubt that George Macdonald was a genius as well as a moralist, a man gifted with a vivid imagination which called to its aid the resources of a high type of literary art. But the essential strength of his work was its religious element. All men are fundamentally religious, and so to him they became interesting. He felt that nothing human was alien to him, so he had a point of contact with all classes of people, and he rejoiced in the privilege of revealing to his wide and increasing audience the nobler and kindlier aspects of God and men.

Let me close with a sentence or two taken from "St. George and St. Michael," an illustration both of the author's habit of turning from the swift movement of romance to the calm and quiet contemplation of spiritual laws, a transition which perhaps rendered the moral reflections more impressive from the vivid contrast in which they stand with their context. These are his words:

What can the universe have in it of home, of country, nay even of world, to him who cannot believe in a Soul of souls, a Heart of hearts? I should fall out with the very beating of the heart within my bosom, did I not believe in the pulse of the infinite heart, for how else should it be part of mine? I made it not, and at any moment it may seem to fail me. Yet never, if it be what I think it, can it betray me.

MYSTERY EVERYWHERE.

It is sometimes urged that prayer is mysterious. So is everything, if we stop to think about it. Matter is a mystery. Nobody knows what matter is. Force is a mystery. Nobody knows what force is. Gravitation is a mystery. Nobody knows what gravitation is.

Nobody knows what takes place when we drop a lump of sugar into a cup of coffee. Whether the change is mechanical or chemical the very wisest men are not able to say.

We know just one thing, that by dropping sugar into the coffee the coffee is sweetened. For most of us that is enough. We know that by dropping a prayer into a day we sweeten a day. How that is brought about we do not know. Who has sight so keen and strong that it can follow the flight of song or flight of prayer?

Why should we not be as reasonable and practical in our religion as we are at the dinner table?—Charles E. Jefferson.

TWO KINGS.

A king of peerless fame was he;
His minions, over land and sea,
Earth's treasures sought;
But he whom men called strong and
brave,
To pride and passion was a slave
In deed and thought.

* * *

A peasant, poor, unknown to fame,
Wrought daily at his bench; but shame
With men he found;
Yet, strong of soul, he gave no heed,
But labored for his children's need,
A king unrowned.

—Thomas Curtis Clark.

The Mid-Week Service

BY SHAB JONES.

TOPIC FOR FEBRUARY 24.

The Optimism of Jesus. Jno. 16:33; Mark 4:30-32.

"The world we live in is a world of mingled good and evil," says William DeWitt Hyde. "Whether it is chiefly good or chiefly bad depends on how we take it. To look at the world in such a way as to emphasize the evil is the art of pessimism. To look at it in such a way as to bring out the good, and throw the evil into the background is the art of optimism. The facts are the same in either case. It is simply a question of perspective and emphasis. Whether we shall be optimists or pessimists depends partly on temperament, but chiefly on will. If you are happy it is largely to your own credit. If you are miserable it is chiefly your own fault."

Optimism and Knowledge.

The genuine optimist knows what men must endure. If the ideals of age are soberer than those of youth, they ought to be loftier. Men who lose their enthusiasm through contact with an evil world owe their enthusiasm to ignorance and not to a clear grasp of moral ideas. They lack the courage which would enable them to persist in well doing in spite of misunderstanding and hardship. Men without courage never know anything as they ought to know it. The knowledge of the optimist is acquired in the hard school of experience. Those who choose the comfortable way instead of the way of service do not find in their own lives or in the lives of others any moral worth that can be the basis of hope. Jesus knew life. He knew himself and what he could endure. He knew the qualities of men, and he had a foundation for his expectation of good.

Optimism and Unselfishness.

Is pessimism selfishness? We hesitate to say so because many who think that life is a sorry affair are capable of generous deeds. They would like to have a radiant faith, but they do not see how the facts warrant it. Granting that not all hopelessness is due to selfishness, we have a right to say that much of it is to be traced to that source. Not a few who rail at the government are disappointed office-seekers. The church is wrong and doomed to destruction, because they do not dictate its policy. The world is wholly evil because God did not consult us about its management. "Bring whatever you please, and I will turn it into good," said Epictetus. "Bring sickness, death, want, reproach, trial for life. All these, by the rod of Hermes, shall turn to advantage." To meet trouble and make it minister to the life of faith is the achievement of the unselfish spirit.

The Demands of an Optimist.

Jesus exhibited his optimism by what he demanded of his followers. He does not permit us to be satisfied with small undertakings. He summons us to fight the most strongly entrenched bad habit we have. If we have an unforgiving nature, He tells us that we must learn to forgive if we expect the forgiveness of God. If we are growing rich in material goods at the cost of our souls, He demands that the soul have the first place in our thoughts. Among men who delight in war and call it good and mock all who denounce it, Jesus bids us preach the gospel of mutual aid and universal good will. Man is more than a brute. He need not always delight in slaughter. He can be taught to rejoice in peace and in a co-operation against the forces of nature that is world wide. Jesus teaches us that the world can be taught to love purity and to hate vileness. And His disciples are to win the world to this view.

Matt. 5:21-22; 5:38-42; 43-48; 6:2-4; Mark 10:43-45; Luke 14:12-14; Matt. 12:46-50; 13:33.

Disciples Table Talk

A Church for Men.

Lexington, Mo., church, where Carl A. Burkhardt ministers, is a church for the men. The men recently conducted the every-member canvass and the organization that did this work met in the office of a bank several times for prayer-meetings and counsel. The canvassers were drilled on the needs of the various missionary boards. The canvass yielded \$2,000 for current expenses and \$850 for missions. The pastor is preaching a series of Sunday evening services on "Men and the Church," and in spite of weather conditions, the audiences grow right along. There have been 33 accessions in the past year, and 17 of these during the past month. There is every reason for the church to look into the new year with hope.

A City Superintendent for Des Moines.

Following the Sunday meetings in Des Moines, the problems and opportunities of the smaller churches have increased and it has been decided to have a superintendent of city mission work, who will devote his entire time to the weaker churches of the city. The man has been selected, but his name is not yet announced.

Disciples Who Serve the State.

In a recent issue, a list was given of Iowa Disciples honored this year with public office. Among them was Governor Geo. W. Clarke, Geo. E. Brammer, state representative; Hubert Utterback, district court judge, and Joseph E. Meyer, police judge. To these is now being added two Central church men in Des Moines. Tom Watters, secretary of the Sunday-school at Central church is now secretary of the state senate. Elder L. E. Stamm of Central is assistant secretary. A. J. Small, of Capitol Hill church, is librarian for the supreme court. B. W. Garrett, of Capitol Hill church, is clerk of the supreme court. Cash Dowell, an alumnus of Drake, was recently elected to the national house of representatives and has joined University Place church. Besides this, there is a long list of minor offices held by Des Moines Disciples.

Book on Morals for Siam.

W. R. Houghton, of What Cheer, Ia., some years ago wrote a book called "True Life," which is a series of opening exercises for public schools inculcating good morals. A missionary in Siam has written for permission to translate the book and the permission was given. Since then two copies of the Siamese version have come to America and Mr. Houghton has presented one to the library at Drake university.

Farmers' Institutes in the Churches.

The farmers seem to have caught on to the suggestion given by the rural church experts that it would be a good thing to hold farmers' institutes in the church. An institute was held in Polk, O., church on Feb. 2. The ladies discussed home decoration, labor-saving devices, music, art and literature for the farmer, and woman's suffrage. An institute was held in the Chardon, O., church the last week in January. An institute was held in Yorktown, Ind., church on Jan. 25. There were discussions on making hens lay, picking out seed corn, and farm product contests for the children. A lady speaker attacked the current styles as being too extravagant.

Dr. Mary Longdon Studies.

Dr. Mary Longdon is the living link missionary of Beatrice, Neb., church. She is spending a year in the graduate department of the University of Pennsylvania in some special studies. She will visit the church that supports her next summer and from there she will probably go to the national convention at Los Angeles.

Church Has Pleasant "Sunday Afternoons."

Central church, Des Moines, has opened a room for the young people on Sunday afternoon. There are music and recitations, and an opportunity for the young men and women of the boarding houses to find each

other under good environment. At six o'clock a light luncheon is served for ten cents.

Canadian Disciples Meet.

The Disciples of Niagara district in Ontario met in Dufferin St. church at Bridgeburg the last week in January for their annual convention. Owing to the resignation of John T. James as president, the vice-president, Lucien Moate, of Silverdale, Ont., presided. Mrs. C. Zavitz, of Winger, Ont., acted as secretary. There were about fifty out-of-town delegates.

California Ministers Go to Fresno.

The ministers of northern California have been invited to hold a ministerial institute



Rev. H. O. Breedon, who will entertain the Northern California ministers at a ministerial institute at Fresno, Cal.

at Fresno, in the new church and be the guests of H. O. Breedon. The program will include the following addresses: "Modern Evangelism: What About It?" by Morton L. Rose of Watsonville; "A New Appraisal of Christian Science," by Dr. Thomas A. Boyer of Oakland; "The Strength and the Weakness of the Christian Church in California North," by W. P. Bentley, of Santa Cruz. The meetings will be held the first week in March.

Facts and Figures from Disciples' Fields

EVANGELISTIC MEETINGS.

Washington, D. C., Ninth Street; H. E. Wilhite, evangelist; F. H. Shaul, singer; continuing.

Quincy, Ill., East End; S. B. Owings, pastor; B. S. Edwards, evangelist; continuing. Urbana, Ill., st. C. Helfenstein, pastor and evangelist; 30 accessions; closed.

Liberal, Kans., H. F. Bolton, pastor and evangelist; 28 accessions; continuing.

Lebanon, Ind., Bethel; J. B. Johnson, evangelist; continuing.

Circleville, Kans., Duncan McFarlane, evangelist; continuing.

Pittsburgh, Pa., Central; John H. Cable, pastor; Harry L. Ice, evangelist; continuing.

Grand Junction, Colo., E. H. Bassett, evangelist; 23 accessions; continuing.

Pulaski, Ia., J. F. Hilemen, evangelist; closed.

Dayton, O., West Side; John D. Hull evangelist; continuing.

Melrose, Ia.; J. F. Hilemen, evangelist; continuing.

CALLS.

H. W. Hobbs, from Pattonsburg, Mo., to Coffey.

Pastor As Chamber of Commerce Secretary.

Frank E. Jaynes recently went to Wabash, Ind., where he is successor to such preachers as G. B. Van Arsdall, Earle Wilfley, Leslie W. Morgan and E. F. Daugherty. He has preached a religion of service and his suggestions of improvement for the town have resulted in his being called to be secretary of the chamber of commerce, to which he will devote three hours daily. The municipality has already projected and is carrying out a modern system of street lighting, a gymnasium and social center for the young people, and provisions are being made for those who are out of work, in the latter enterprise securing the active co-operation of the bureau of charities. The chamber of commerce is working on a plan for beautifying the entire city and a committee is at work on the industrial development of the community. The pastor has an office elegantly equipped in a business block, and this office is the clearing house of many of the best enterprises of the community. The result is that his church has secured a great hold upon the business men of the community.

Reports from Sterling Place, Brooklyn.

"The best annual meeting in years" was the oft-heard remark Wednesday evening, Jan. 20, at Sterling Place church, Brooklyn, where M. M. Ammerson is minister. Over one hundred partook of the delightful supper served by the Ladies' Aid. There were ninety-six people present for the annual business meeting. Reports: Church Treasurer: church receipts, \$5,922.92; grand total receipts, \$6,799.46; liabilities, \$700.00; assets, \$472.41; deficit for year, \$227.59. Bible school: Receipts, \$338.44. C. W. B. M.: Receipts, \$260.05. Ladies' Aid: Receipts, \$134.18. Christian Endeavor, \$95.23. Summary report of five years of present pastorate: Additions to church, 152; mortgage paid, \$10,000; building improvement, \$25,500; current expenses, missions, benevolences, \$30,000. Grand total, \$42,500.

T. A. Boyer Accepts Call.

T. A. Boyer, who recently resigned at Oakland, Cal., has accepted a call to Richmond. This church is young and small as compared with his former charge, but it is said to promise an opportunity for constructive work.

Helped Raise Half Million Last Year.

Geo. L. Snively helped dedicate 44 church buildings last year and the amount raised at the various dedication services was \$571,000. He will give more of his time to evangelism this coming year.

Chicago Japanese in Salt Lake City.

Dr. Katsugi Kato is the traveling secretary of the Japanese Christian workers of America, under the auspices of the Y. M. C. A., and he recently spoke in Salt Lake City church. His address was followed by general discussion.

RESIGNATIONS.

J. A. Denton, from Stronghurst, Ill.

L. A. Johnson, from Lancaster, Mo.

F. S. Stamm, from Rantoul, Ill.

DEDICATIONS.

Grand River, Mich., F. P. Arthur, dedicatory.

The Peace Queen Article.

Credit should have been given to the Homiletic Review for the excellent article on the late Baroness von Suttner. This article first appeared in the columns of that helpful magazine.

Dedication at Knoxville, Tenn.

Knoxville, Tenn., church dedicated a new building on Feb. 7, costing \$60,000. A debt of \$20,000 was fully provided for. There were 21 accessions to the church on dedication day. Wm. J. Wright was the dedicating minister, and is holding evangelistic meetings in the church. Howard Saxton assists in the singing.

Statistics from Hamburg, Ia.

Hamburg, Ia., church reports that they received 130 new members during 1914. \$2,700 was raised for the work. Louis R. Patmont lectured here recently.

An Evangelist as Editor.

E. E. Violett, the evangelist who is conducting meetings at Hutchinson, Kans., was invited to be the editor of the Hutchinson Gazette for one day, on Feb. 2. The editor made the following announcement of his appointment to edit the paper: "I shall be editor of The Gazette the issue of February 2," said Doctor Violett in his announcement one Sunday evening. "And I want to warn you to not come near the office unless you are protected with asbestos raiment, for I guarantee that it will be a hot issue. That will be ground hog day and we are going to turn the sunlight on that little animal, chasing him back to his hole for a year. I shall have complete charge and am going to give the readers of The Gazette such a newspaper as they never have seen before. I want to warn cranks that it is useless for them to come at me with their stuff for publication, as it will not be handled. I am not going to establish a refuge for cranks."

A Good Year in Buffalo.

B. S. Ferrall, of Central church, Buffalo, refused three calls last year to stay by his great church. He made 1252 calls, married 18 couples, officiated at 30 funerals and received 100 accessions to the church. He had the best audiences he has ever had in this church.

Indiana Organization Efficient.

G. I. Hoover is district evangelist in the eastern district of Indiana and he reports that the eighteen counties of the district have been organized for co-operative work during the past year, according to the plan of the state association. Each of these counties has held conferences and the state and district officers have been present to assist. A new church of sixty members was organized in Sexton, Rush county, as the result of a meeting held there by the evangelist. Three churches whose doors were closed at the beginning of the year were re-established under Mr. Hoover's labors and each is now doing successful work. These are at East Union, Cadiz, and Sane's Creek. Each of these congregations now has a competent pastor in charge.

Secretary Mohorter Visits Chicago.

Secretary J. H. Mohorter, of the National Benevolent Association, happened to be in Chicago at the same time as Mr. Lewis, and assisted in the program of the Quarterly Assembly of Chicago Disciples. He also spoke briefly at the ministers' meeting of the work of his society. He said that the assets of the Association for the past nine years had increased from about one hundred and fifty thousand dollars to seven hundred and fifty thousand dollars. This did not include the assets of the Kansas City hospital, which will be turned over to the Association after the building is completed. He reported a greatly awakened benevolent interest in the brotherhood, which in its first expression tended to turn over to the Association every unfortunate old person or child in the community, but which is gradually learning to co-operate with the Association in the care of these unfortunates. Mr. Mohorter spoke with pride of the two institutions whose buildings have just been completed at Dallas, Tex., with many of the conveniences and comforts of our modern homes.

ROYAL Baking Powder

is indispensable to the preparation of the finest cake, hot-breads, rolls and muffins.



HAS NO SUBSTITUTE

No other baking powder equals it in strength, purity and wholesomeness.

In and Around Chicago

The visit of Grant K. Lewis, secretary of the American Christian Missionary Society, on Jan. 31 and Feb. 1, was a notable event in Chicago circles. He spoke at the quarterly assembly of Chicago Disciples on Sunday afternoon on the immigration question. He expressed his sense of disappointment that the Disciples had not been able to take a larger part in the redemption of the foreigner who has come to our shore. He spoke of various methods now being employed by the religious forces of the country which will have great significance to future operations of the Disciples. He expressly hoped that the missionary spirit should fall upon some of our young men in the colleges that they might learn the language and prepare for city work among some immigrant group, in company with native workers, for such partnership has been found very profitable.

THE VISIT OF THE MISSIONS COMMISSION.

Stephen J. Corey, who returned last month from an extended trip through the orient, visited Chicago on Feb. 7 and 8, speaking in the Evanston church on Sunday morning and at Irving Park church in the evening. The Ministers' Association left their accustomed place of meeting and assembled at the City Club in the morning with the largest attendance of the entire year. Mr. Corey addressed the pastors on the subject of his missionary observations.

He spoke of the Philippines as having significance for the entire orient. Here the Western school system is in full swing under the control of the United States and the orient feels that the results of western learning and civilization in the orient are to be tested by the reaction in these islands.

In Japan, there is a modernity which curiously blends with the older views of things. Mr. Corey saw a rich Japanese ride up with his family in a Winton Six and go into a temple to worship an idol. A trolley line takes the people of Tokio out to the shrine of the Fox god, where thousands are worshipping these days. The American fad of a "Billiken," a crude image to be found on many mantels here, has been taken seriously in Japan. The people there believe that this is the American god of wealth and seeing how prosperous Americans are, they are securing Billikens in large numbers and worshipping them as deity.

Mr. Corey reported that Dr. E. I. Osgood was achieving some very interesting results at Chuchow. The city was paved at his advice to furnish relief to famine sufferers. A city park has been established with a

reading room in the midst of it. He asked the chief executive of the city for a place to establish a tennis court, and one was arranged in the yard of the Confucian temple, with the holy of holies for a back-stop. This indicates the tendency in China to regard with little reverence their former holy places. In this same city the Disciple convention of China was held in the Confucian temple since it was the only place in the city that was large enough.

The situation at Nantungchow, Mr. Corey described as one of the most interesting in China. Mr. Chang Chien, a Chinese layman and Confucianist, has arisen from poverty to be a millionaire and is now a member of the cabinet of President Yuan Shi Kai. This man has established schools throughout his district at his own expense and also has an orphanage with four hundred children. Mr. Chien is looking for an educational director and has asked the missionaries to provide one. He is asking also to have an orphanage director appointed. The right man in this district would take the whole section for the Christian ideals. Mr. Chien's only son now has a Christian tutor.

In the district surrounding Nantungchow there are six millions of people with no other missionaries than the Disciples. There are now only three Christian workers in the district. The community is an immediate and pressing opportunity.

Mr. Corey spoke before the Disciples Club of the University of Chicago on the evening of Feb. 8. The meeting was in Lexington hall.

Ernest Read of Pontiac exchanged pulpits with Austin Hunter of Jackson church on the evening of Feb. 7. The Pontiac church has been having a series of monthly services for men.

J. E. Wolfe reports that the Whiting church has provided for all their missionary apportionments, paid off an over-due note on their property and taken care of still another note not yet due.

Lin D. Cartwright, a student of the Disciples Divinity House, spoke at Metropolitan church on Feb. 7.

Mr. A. G. Fegert, religious editor on the Chicago Herald, will speak at Evanston church the evening of Feb. 14. He was the leader of the "Go-to-Church Sunday" movement of a year ago. The same evening O. F. Jordan will address a large peace meeting in Grace M. E. church conducted by the 24th district of Knights of Pythias. There are 2,800 lodge members in this district and a considerable percentage of them will be in attendance.

Disciple Minister Becomes Methodist.

W. T. Loomis delivered his last sermon as a Disciple minister on the evening of Jan. 24. He has been pastor of Sioux Falls, S. D., church, but has entered the Methodist ministry and was immediately assigned to the Methodist church in Big Stone, S. D.

Take Shares in Missionary Enterprise.

Representative business men and ministers of the Disciples church in Sumner, Greenwood, Howard, Harvey, Cowley, Butler, Sedgwick and Chautauqua Counties, Kans., met in Wichita in Central church recently and organized a movement to place missionaries in the field in the eight counties and to do a general evangelistic work. O. L. Smith, former pastor of the church at Wellington, was offered the position of superintendent of the missionaries at a salary of \$2,000 a year and has the offer under advisement. Four hundred shares of missionary stock at \$15 a share were placed on sale and most of them were snapped up by the men at the meeting. A board of directors was chosen.

Pleasant Thursday Evenings.

Each Thursday evening is social night at First church, Youngstown, O. Recently the ladies' class gave a dramatic sketch called "The Last Day of Pumpkin Center School." Each Thursday evening there is something new to attract the young people.

Help Comes to Mountain School.

The people at Hazel Green Academy, where the buildings recently burned, are being remembered all over Kentucky. Mrs. Randan Bronnagh, president of the C. W. B. M. auxiliary at Nicholasville, Ky., recently sent a box of clothing and the women's Bible class in the same church sent two barrels of supplies.

Raise Money to Pay for Revival.

The gospel is free but the transportation charges are sometimes considerable, it was learned at Paris, Ill., last week. The meetings conducted by Herbert Yewell were about to close and the expenses had amounted to a thousand dollars. On Jan. 24, the congregation succeeded in raising \$600 of the amount. At last report there had been 57 accessions.

Promote Moving Picture Show.

The Ladies' Circle of Central church, Waco, Tex., undertook recently to put a three thousand dollar contribution into the improvement fund of the church. The device they employed to this end was a benefit performance given in Queen theater on Jan. 23, a movie play called "The Girl of the Golden West." The church women aided greatly in the ticket sale for the performance.

Minister in Quarantine.

William P. Yesley, pastor of East Side church, Ft. Worth, Tex., went visiting with his family during the Christmas holidays in the home of H. E. Berg at Weatherford. While there, a child of the host contracted scarlet fever and the entire party has been in quarantine since. The pulpit of East Side church has been supplied by Clinton Lockhart of Texas Christian University.

Success in Three Years' Ministry.

John W. Love, minister of First church, Burlington Junction, Mo., will soon close a three year ministry to go to Wyatt Park church, St. Joseph, Mo. In the three years, he has received 177 into the membership of the church. Chas. A. Lockhart has recently held evangelistic meetings in his church, which resulted in 14 confessions of faith. Harry W. Tally led the singing.

Beckley, W. Va., Issues Report.

Up in the mountain country of West Virginia is the church associated with the C. W. B. M. school at Beckley. Here F. F. Grim ministers. The congregation numbers 250 in its resident membership. There were 36 additions last year, ten being inducted into the church by baptism. The money raised in all departments was \$2,858.03 of which \$719.29 went to missions. Does any small church have a better percentage?

"Living Truth in Modern Fiction."

David H. Shields, minister at Kokomo, Ind., announces a series of monthly Sunday

evening sermons on six best sellers. They are "The Eyes of the World," by Wright; "John Barleycorn," by London; "Inside the Cup," by Churchill; "Saturday's Child," by Norris; "Pollyanna," by Porter and "What Men Live By," by Cabot. There will be four sermons on consecutive Sunday evenings on the last named book. The pastor says, "Millions are reading these books. Why? Come and hear."

Moving Pictures in West Virginia.

Huntington, W. Va., church has decided to purchase a moving picture machine and begin showing pictures with religious significance as a means of increasing interest in the church.

Men and Millions Team in Illinois.

The Men and Millions team is now operating in central Illinois. The team is composed of Rev. R. H. Miller, secretary of the Men and Millions movement; Rev. F. W.



Rev. R. H. Miller, who is leading the Men and Millions Team in the Illinois Campaign

Burnham, general secretary of the American Christian Missionary Society; Rev. W. R. Warren, secretary of the board of ministerial relief; President H. O. Pritchard of Eureka college, and Mr. Teachout, a prominent layman and business man of Cleveland, Ohio. These men occupied the pulpits in Springfield, Ill., recently for a Sunday. They are making headquarters in the New Leland Hotel at Springfield and are visiting small towns about Springfield during the week. Illinois is the third state to be canvassed. Texas was the first and Kentucky the second. In Texas, \$400,000 was subscribed, more than \$40,000 was given in Decatur where the Illinois work started.

Village Church Raises Money.

Bellflower, Ill., is a small town, but the congregation there has proven itself a generous one the past year. They gave in all departments \$3,951.52. There were 24 additions to the church. Gifts to missions aggregated \$201. D. D. Dick has accepted a call for a third year with this church.

New Church Makes Good.

The church at Lemore, Cal., is only a year and a half old. C. Homer Hopkins went there in October, 1914. The net gain in membership last year was 29. At the annual report a surplus was reported in every treasury of the church. The congregation has a building plan in mind.

Big Surplus at Edinburg, Ind.

Most churches would like to close the year with a surplus of \$800 and all debts paid as they did at Edinburg, Ind. William Grant Smith is the minister and he reports there were 92 additions and that the resident membership is 513. They raised for all purposes \$3,628 and gave to missions \$334. The minister is in his third year. He made 900 calls last year.

Campbell Wedding Report in Error.

A church paper of the Disciples reported recently that a granddaughter of Alexander Campbell, bearing his name, had been married in Colorado. William Campbell, the only living son of Alexander Campbell, who resides in Evanston, Ill., and attends the church there, states that this report is in error. Only two of the sons of Alexander Campbell lived to maturity and reared families. These were Alexander Campbell, who had an estate near Bethany and who had four sons and one daughter, the sons dying without issue and the daughter, Mrs. Virginia Magary, being now in Australia. The children of William Campbell are four, three of whom live in Evanston. The two daughters are Jennette C. Campbell and Alice R. Campbell. The son in Evanston is Argyle Campbell, a dealer in railway supplies. Another son, Patrick Campbell, lives in California. Relatives of a cousin of Alexander Campbell, the Disciple leader, live in Colorado. Some descendants of the daughters of Alexander Campbell live in various parts of the country.

Minister Candidate for House of Commons.

W. G. Charlton, who is minister of the Disciple church at Aylmer, Ont., is a candidate for a seat in the house of commons in Canada this year. He recently delivered an address before the Men's Mutual Improvement Club of St. Thomas, Ont., on "Shall the British Empire Decay?" He has preached in churches of various denominations the past year on invitation and is persona grata with his religious neighbors. The church at Aylmer has 48 members. W. J. Hastie, who is the provincial secretary in Ontario, will hold evangelistic meetings in this church in February.

Additions at New London, Mo.

The church at New London, Mo., where Alfred Munyon ministers, reports that it had 70 additions last year, and a net gain of 64. The membership of the church is now 449, which gives it great prestige in the community.

An Active Aid Society.

The Ladies' Aid Society raised \$554 at Chico, Cal., last year. The church had 105 accessions and raised \$4,000 for local expenses. The average attendance in the Bible school was 180.

Wife Says Patmont Not Kidnapped.

The secular press reports that Mrs. Patmont has no faith in her husband's stories of adventure. She has just made the following statement: "On May 27, I arrived in Chicago, accompanied by my sister, Carrie Hees, and met my husband at the Dearborn street station. I then believed my husband had been kidnapped at Westville, but I don't believe it now. His cheeks were ruddy, he was tanned and fatter than I had ever seen him. He said the fat was unnatural, that the appearance was caused from being tied up with ropes."

Resignation Reconsidered.

Carthage, Ill., church would not allow A. L. Cole to resign and by a unanimous vote recalled him to the pastorate there. The expressions of good will were so hearty that he has decided to continue his pastorate. Reports of his illness prove to be erroneous.

Missionary's Paper Reprinted.

William H. Erskine, of Osaka, Japan, contributed a paper to the Journal of Religious Psychology, November, 1914, on "The Disposition of the Dead in Old Japan." The paper proved so profitable that it was reprinted in a pamphlet and is now being distributed in that form. The paper contains many interesting facts about Japanese customs and closes with an interpretative word, as follows: "From this study of the burial customs in Japan is constrained to agree with those writers who contend that the two impulses of life are the food and sex elements. The offering of the dead for the peace and prosperity of the community, the willingness of the people to die a living death for the good of the village, the offering of the eldest son to the waves and fishes so that the sea would give of her bounties to man—all show the importance of the food supply to the community."

Albion, Ill., Church Prospects.

A few months ago the church at Albion, Illinois, where T. J. Clark ministers, dedicated its new \$15,000 building. That this care for the material did not militate against the church's spiritual welfare is evidenced by the fact that the congregation ports just closed the most fruitful revival held in many years. W. E. Harlow was the evangelist, and Frank McDonald the leader of the singing. Sixty-six accessions are reported, 49 by confession of faith. The new church home was crowded at almost every meeting. Four baptisms the week previous to the meeting gave promise of what was to follow.

Annual Report East End Church, Pittsburgh.

A turkey dinner was served at East End Church, Pittsburgh, on the evening of Jan. 20 attended by about 300 people. The congregation without a dissenting voice voted to build a new church to cost approximately \$125,000 and a permanent building committee was appointed. The church raised for all purposes \$18,249.15. There were 176 additions, 114 baptisms, 4 deaths, 19 letters, 3 otherwise. The net gain for the year was 150. John Ray Ewers is minister.

One Hundred Men Make Calls.

Central church of Lexington, Ky., had an "Every-member Canvass," which had other than financial motives. It meant, to quote J. J. Spence, who is entering upon his twenty-first year of his ministry in this church, the extension of mutual acquaintance; the fostering of brotherly love and faith and hope and Christian unity; the giving and receiving of helpful information looking to increased church attendance and interest; encouragement of Bible study; the promotion of universal and enthusiastic cooperation in the "whole great task which God is calling upon us to perform." The hundred men making the house to house canvass had special seats in the church on Sunday morning, Jan. 17, with a sermon directed especially to their work, and in the afternoon they set out early on their errand to reach with short calls the seventeen hundred members of this great church. They brought back notations for the pastor of the very greatest value. This church had a lecture the following week by W. R. Holder, a missionary from Central Africa.

Congregationalist Boys Again Routed.

Central church basketball team of Wichita, Kans., seems to be taking all the laurels in their part of the country this winter. On January 1, the game at the Y. M. C. A. with the Congregationalist team resulted in a score of 41 to 5. The Disciple boys produce good team work and are too fast for the descendants of the Pilgrims.

Victories for a Coast Congregation.

The church at Gilroy, Cal., closed the year entirely free of debt, which was a very great encouragement to the congregation. The ladies of the church have issued a cook book with their favorite recipes, which has proven to be a money-maker for them. Improvements upon the building will be made this coming year. The church uses moving pictures on Sunday evenings, which have increased the attendance. R. N. Davis, formerly pastor and now state evangelist in northern California, passed a week-end with this church recently.

School of Methods is a Success.

The School of Methods that was announced for St. Paul, Minn., has proven a success. The meetings were held in First church. F. E. Billington, Northwest Field Secretary of the American Christian Missionary Society took a prominent part in the discussions.

Some Good Money-Raisers.

The church at Georgetown, Ky., was prosperous last year. The financial reports indicate a willingness to give, on the part of the congregation. The total receipts for the last year were \$3,186.71 and the Men's Bible-class contributed \$355.98.

Aid Society is Very Active.

The Ladies' Aid Society at Central church, Moberly, Mo., raised \$1,378.14 last year. B. L. Smith, the pastor, reports 76 additions

and a net gain of 29. The resident membership is 598. The congregation raised for all purposes \$6,750.22. The pastor made 48 special addresses, officiated at 20 weddings and 34 funerals and made 1,408 calls. The pastor is a former secretary of the American Christian Missionary Society.

Progress at York, Neb.

A. F. Ritchey, who is minister at York, Neb., reports 82 additions last year and a present membership of 439. The total money raised for the year was \$3,100, of which \$400 went for missions and benevolence. The average attendance in the Bible school was 198, a gain of 15. The minister made 15 special addresses and 817 calls; he conducted 19 funerals and officiated at 13 weddings. This is the fourth year of the present pastorate and during this time 340 people have united with the church.

Church Has Numerous Accessions.

Rollin A. Bennett is the minister at Marion, Ind., and he reports that the church there had 408 accessions last year. The average attendance in the Bible school was 594. The state convention will be entertained by this church this year.

Minister in a Railroad Wreck.

John L. Brandt, of St. Louis, was dumped out of his Pullman berth unceremoniously one night recently and awoke with baggage and a wounded man on top of him. The accident occurred on the Wabash railroad near Des Moines while he was on his way to Jefferson, Ia., to conduct evangelistic meetings. The train had left the track and one man only a few seats from Mr. Brandt was killed, as the car fell twenty feet and turned completely over. The minister was able to preach that night, though considerably shaken up. There were 16 accessions at the first invitation.

Student Preacher Does Good Work.

James Teeters is a Drake student who last fall started going out to Kellerton, Ia., to preach. He found the church much discouraged, with a three thousand dollar debt, and without any settled ministry for many months. He held evangelistic meetings during the holidays which brought 59 acces-

sions to the church, 32 being inducted into the church by baptism. The debt has been decreased by seven hundred dollars already and all interest is paid up.

Third Pastoral Year Successful.

L. A. Chapman is in his third year with Fourth church, St. Louis. The church in 1914 raised for all purposes \$3,563.26, of which \$300 went for missions and benevolence. A new pastoral year begins May 1.

A Liberal Congregation.

The annual reports of Central church, Sherman, Tex., where George F. Cuthrell ministers, indicates that the congregation have been willing to give liberally. They raised in all departments \$8,094.94. Of this \$721.16 went to missions and benevolence. The Bible school raised \$551.14 and the Ladies' Aid Society \$9.21. The C. W. B. M. auxiliary gave \$318.52.

Numerous Additions at Beaver Falls, Pa.

The church at Beaver Falls, Pa., where C. M. Smail ministers, had numerous additions last year. There were 163 new members received into the local fellowship. The present membership is 506. The money raised for all purposes was \$5,031.75. The Bible school gained in attendance over 1913 and the average was 219. The pastor made 1,320 calls.

From Evangelism to Pastorate.

H. E. Sala is abandoning the work of a professional evangelist to accept a pastorate in First church, Peoria, Ill. He recently held evangelistic services at Warren, O., with 45 accessions, mostly adults. This church is ministered to by Frank Brown.

Peace and War Lessons Attract Men.

The church at Niagara Falls, N. Y., has a Bible-class of men which has grown very much since the adoption of the new lessons studies. They have put out a leaflet describing the Josiah Strong studies in "The Gospel of the Kingdom," and they now have an average attendance of over thirty men. The teacher of the class is Ira L. Parvin, the pastor of the church. The lessons this year deal with the causes of the war and the hope of permanent peace.

Los Angeles Convention Auditorium



Rev. R. F. Thrapp, who reports that the hall to be used by the 1915 Convention has "the best facilities ever used by our people"

In a recent letter to Secretary Graham Frank Russell F. Thrapp, pastor First Church, Los Angeles, Cal., writes as follows concerning the building in which the General Convention is to be held next summer. A large part of the enjoyment and success of the convention depends upon the building in which it is held. There will be much interest in reading about the convention hall.

"Yesterday, in company with Mr. Horton, the superintendent of the Bible Institute, I went over the building our annual convention will use next July. Without fear of contradiction, I can say that we will have the best facilities ever used by our people. The main auditorium, seated with opera chairs, is just finished, and will accommodate forty-seven hundred people. The acoustic properties are perfect. Besides this, there is another audience room seating fifteen hundred, and very many class rooms seating from seventy-five to two hundred; also, a roof-garden, seating six-hundred people. There will be plenty of places for exhibits, etc. School will not be in session, so there will be over six hundred rooms that can be occupied by delegates for sleeping purposes. Each room has hot and cold water. Elevator service, postoffice and telephone facilities are well-nigh perfect. The dining room will be operating, seating eight hundred people. Added to this is the fact that on the adjoining grounds is the State normal school, with several auditoriums, which can be used, if necessary. This building, known as the Bible Institute, is the most complete and perfect of its kind in the world, and is only four blocks from the First Christian Church. The church can be used, if desired, for the meetings of the various boards." Mr. Thrapp adds that the local committees are at work. They expect thousands of people from southern California to attend the convention. Disciples of the Pacific Coast are always ready for a religious convention and it is expected they will turn out in large numbers. President Walter M. White and Secretary Frank expect to go to Los Angeles at an early date for a conference with the local committees. The date of the convention is July 18-25.

Men and Millions at Jacksonville, Ill.

The Men and Millions team were in Jacksonville, Ill., on a recent Sunday. Those who helped in the work there were Dr. R. H. Crossfield, president of Transylvania University of Lexington, Ky.; G. W. Muckley of Kansas City, head of the church extension board; Dr. H. J. Dye, missionary to Africa; Dr. H. C. Hurd, a specialist on immigration; and A. E. Cory, secretary of the Men and Millions movement.

Banquet in Memory of Robt. E. Lee.

Tribute was paid the memory of General Robert E. Lee, leader of the Confederacy, at First church, Sedalia, Mo., at a banquet held in the church parlors. The meeting was under the auspices of the Emmet MacDonald chapter of the United Daughters of the Confederacy. A portrait of the distinguished general occupied a prominent position in the dining room. A. W. Kokendoffer, pastor of the church, spoke on "Lee, the Soldier."

Congregation Doubles in a Year.

Fairview church, Wichita, Kans., doubled its membership the past year. W. T. McLain has been their pastor for a little more than a year. The Sunday-school enrollment has increased from 148 to 343. The church membership has grown from 253 to more than four hundred. The past year over \$4,000 was collected for all purposes.

Preachers Play Chess.

S. M. Smith of Allerton, Mo., is an expert and his recent challenge to his part of the state has brought a response from an editor and another preacher. The match will be played in the near future.

Homeless Congregation Settled.

As was recently reported, the edifice at Turlock, Cal., burned to the ground. The congregation is now meeting in the Chatom building where they will remain until a new home is erected. The pastor, F. M. Brooke, is holding evangelistic meetings in Fruitvale.

Flaw in Deed of Church Building.

Westville, Ill., church has a building with a flaw in the deed. The heirs of the original donor can claim the property if the building is not used for church purposes. As the congregation is weak, sometimes an interim of pastorate means a lull in the work. They were obliged to fight a lawsuit through the courts several years ago, and now for a second time the issue is raised.

County Superintendent of Churches Efficient.

C. K. Gillum, a county superintendent in Missouri, has had oversight of all the churches of the county needing help the past year, and as a result they all have regular preaching now. He preaches for several weak churches himself and through the week visits others. The plan is working for much larger efficiency in these congregations.

Church Can Prevent Crime.

Judge Ralph S. Latshaw, of the criminal court, spoke to the congregation of Hyde Park church, Kansas City, recently on the prevention of crime. "Inward restraint is better than outward restraint," Judge Latshaw said. "Surround the young people with good conditions of living and equip them with proper aims for life and the penal institutions will have to go."

New Mexico Church Expands.

Outgrowing the present quarters is the pleasant though embarrassing experience of Roswell, N. Mex., church. The official board has recently voted to build a three thousand dollar addition to the property at Fourth street and Richardson avenue. This addition will be constructed with reference to the needs of the Sunday-school.

Church Remembers Its Dead.

Jacksonville, Ill., church held a very tender and beautiful service recently in which the names of those who have gone home the past year were read to the congregation and these of the choir invisible were remembered in words of song, prayer and tribute. Words with regard to the beloved dead were spoken by the pastor, M. L. Pontius and by Clarence L. DePew, state Bible-school superintendent. There were twenty-four names in the list of those departing in 1914.

Pastor in Favor of Amusement.

In his recent series of revival services at the South Berkeley, Cal., church, T. A. Boyer spoke upon the subject of "Amusements." Mr. Boyer declared that the funny bone had its place as well as the backbone. He advised having music indoors and fresh air amusements outdoors, but said that when card-playing, dancing, and theater-going stood in the way of Christian work, they were wrong. "When people sidestep from the main purpose of life for amusement," said Mr. Boyer, "especially when church members do so, the church suffers."

Coast Church Prospers.

Carl S. Miles has completed the first year of his pastorate in the Marysville, Cal., church very much to the satisfaction of that congregation. During the year the work has steadily grown. The membership has increased about seventy per cent and the Sunday-school about one hundred per cent. The church building has been painted and improved. New class rooms have been made and the whole lower part finished up for the use of the Sunday-school. New seats have been installed in the auditorium. There have been quite a number of old members and of members from other churches interested anew in the work.

State Board Meets.

The state board of Michigan met at Lansing recently and they decided to hold the next convention at Long Lake, Iosco county, late in June or early in July. A good program is in preparation.

Fresno Building Soon Completed.

Fresno, Cal., church will soon complete their new edifice, at a cost of \$80,000. Dr. Breeden recently visited San Francisco where he negotiated the purchase of the church chairs. The building will be opened for public use on Feb. 28 and on March 7 the formal dedication will take place. It is announced that J. H. Garrison, who is now on the coast, will participate in the dedicatory services. The building will be a model of completeness and modernity.

Three Links Men at Church.

The men wearing the Three Links in Rock Island, Ill., attended Memorial church on Jan. 24. They met in Odd Fellows' hall and marched to the church where they listened to a sermon by M. E. Chatley.

Disciple Pastor of Federated Church.

Wm. J. Lockhart is the pastor of a Federated church in Urbandale, a suburb of Des Moines. The church is just seven months old and now has 230 members. One hundred of those have been received since Christmas, in special meetings held by the pastor. There are fifty-five families where father, mother and all the children are members of the church. The problem of denominational feeling is not experienced though twelve denominations are represented and the difficulties of the local church have been described as "being all of the 'human nature' type." The basement of a future structure has been roofed in at a cost of four thousand dollars and it is expected that this summer the congregation will go forward with more building operations. Mr. Lockhart has made this suburb his home for nine years while he engaged in evangelistic work, and it is due to his efforts that this happy state of things has come to pass in Urbandale.

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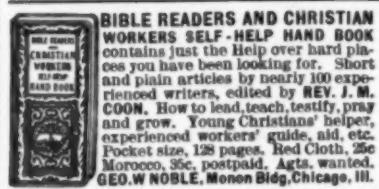
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